

FIFTH
PRESIDENT'S CONFERENCE
MAY 13-18, 1961

YONSEI UNIVERSITY
SEOUL, KOREA

謹
呈

연세대학교총장

고병간

FIFTH
PRESIDENT'S CONFERENCE
of
CHRISTIAN UNIVERSITIES
related to

THE UNITED BOARD FOR CHRISTIAN HIGHER EDUCATION IN ASIA

" THE CHRISTIAN COLLEGES OF ASIA AND THEIR SPIRITUAL TASK"

Yonsei University

Seoul, Korea

May 13 - 18, 1961

PARTICIPANTS

Chung Chi University
Ma Shi Liu, New Territories,
Hong Kong

President C. T. Yung
Chaplain Walton H. Tonge

International Christian University,
Mitaka, Tokyo, Japan

President Hachiro Yuasa
Vice-President Maurice E.
Troyer
Chaplain Yasuo Furuya

The Philippine Christian Colleges,
771 Tennessee St., P.O. Box 907,
Manila, Philippines.

President Juan Nabong

Satya Yatanya University,
Salatiga, Summatra, Indonesia

President O. Notohamidjojo

Silliman University,
Dumagette, Philippines.

Dean Merton D. Munn

Tung Hai University,
Taichung, Taiwan

President Wu Teh-Yao
Dean Tang Shou-Chien
Chaplain William F. Junkin

Yonsei University,
Seoul, Korea

President P. K. Koh
Dean S. W. Lee
Chaplain L. A. Paik
Mr. H. G. Underwood
(Conference Secretary)

Mrs. Troyer and Mrs. Munn accompanied their husbands to Korea and were a welcome addition to all activities.



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DAILY SCHEDULE

May 13 (Sat)	6:30	Dinner at President Koh's
May 14 (Sun)	2:00-3:00	Opening Session
	3:00-4:00	Call on Dr. L. G. Paik, President, House of Councillors.
May 15 (Mon)	8:30-9:30	Paper: "Courses in Religion in the Christian College" - Dr. Nabong
	10:00-10:30	Call on President Po Sun YUN
	11:00-12:00	Discussion.
	12:00-12:30	University Chapel. Welcome to guests. Talk by Dr. Wu.
	12:30- 2:00	Lunch
	2:00- 4:00	Paper & Discussion: "Christian Assumptions in the Academic Diciplines" - Dr. Troyer.
May 16 (Tuc)	5:00- 7:00	Reception at President Koh's
	9:00-10:15	Paper & Discussion: "The Place of Asian Religions in the Christian College" - Dr. Wu.
	10:30-12:00	Paper & Discussion: "Non-Christian Faculty Members in the Christian College"- Dr. Koh
	12:00-12:30	University Chapel. Talks by Dr. Notohamidjojo & Dr. Nabong...
	12:30- 2:00	Lunch.
	2:00- 4:00	Paper & Discussion: "The Academic Responsibility of the Christian College" - Dr. Munn
May 17 (Wed)	6:30-	Dinner at Mr. Underwood's
	9:00-10:15	Paper & Discussion: "The Witness of the College to its Students and Faculty" - Dr. Yung.
	10:30-12:00	Paper & Discussion: "The Withess of the College in its Larger Community" - Dr. Notohamidjojo.
	12:00-12:30	University Chapel. Talks by Dr. Yung and Dr. Munn
	12:30- 2:00	Lunch
	2:00- 4:00	Discussion: Presidents and Chaplains meet Separately.
May 18 (Thu)	9:00-10:15	Discussion: Presidents and Chaplains meet separately.
	10:30-12:00	Joint Session: Conclusions.
	12:00-12:30	University Chapel. Talk by Dr. Yuasa, Farewell remarks by Dr. Koh.

All regular sessions were held in the University Library.
The Chaplains separate sessions met in the President's office.

JOINT STATEMENT
on the
MISSION OF CHRISTIAN UNIVERSITIES
IN ASIA

As we have faced together the problems of "Christian Colleges of Asia and their Spiritual Task" it has become clear that we have before us a tremendous task - a tremendous spiritual task. Only a generation ago the Christian colleges and universities in Asia were confident of their mission. Today, with the almost overwhelming growth of secular colleges and universities, the Christian schools have lost much of this confidence, and with it their vision, their sense of mission. It is abundantly clear to us, however, that our basic mission remains unchanged: to provide an aim and a direction which give relevance to all knowledge. Christianity has been a major source of the values to which men have turned when betrayed by their own self-sufficiency. The world accepts Christ's dictum, "Ye shall know the truth and the truth shall make you free" but has forgotten the context, "If ye continue in my word." Without God's word we do not know all the truth and it does not make us free. Christian higher education need not, should not stand on the defensive; it should challenge the unexamined and unconscious assumptions of secular education. It should once again boldly lead the way into this area that is still largely unexplored by others.

It will of course be useless to try to speak in this bold manner, however, unless we have the respect of the world to which we are speaking. A Christian university must never be less Christian for being a university, but even more it must never be less a university for being Christian. Effective service for Christ demands a high quality of academic excellence. Only when the academic quality of the institution - of its students and faculty, its library and laboratories - is high, will the rest of the world listen to its voice. Words alone, however, are not enough. The Christian university must, within the needs of the society it serves and within each of its disciplines, show imagination and creativity, for unless it grows it will die, unless it moves it will stagnate, unless it creates it will decay.

More than all else, this conference has brought to us a spirit of revival; a revival of our sense of mission as we have noted the relevance of Christian higher education to the problems of Asia today; a revival of dedication to the cause of Christ in the field of education to which we have been called; and a revival of resolution to maintain our dedication and fulfill our mission, to be truly Christian and truly universities. We thank God for this insight we have been given and feel humbled at the magnitude of the task before us. We pray that we may live up to this high calling.

(4)
CONCLUSIONS
of
CHAPLAINS CONFERENCE

- (1). The Chaplains unanimously agreed that this conference has been one of the most rewarding, worthwhile and constructive experiences. With a deep sense of gratitude we wish to express to the United Board and Dr. Fenn, to Dr. Koh and Mr. Underwood and to all at Yonsei who have worked so hard on our behalf, our sincere appreciation for making this conference possible.
- (2). We believe that Faculty participation on the campus is imperative for the on-going of the Christian program at each institution. We feel that the support of the faculty in (a) chapel attendance, (b) chapel leadership and (c) strengthening the advisory or counselling program, would be a great undergirding force which would, by its example and sincere concern strengthen and make more effective the whole Christian program of the institution.
- (3). We feel that the counsellors used in the counselling program should be Christian, and that the Chaplain should have a share in the selection and direction of these counsellors.
- (4). We believe that where possible the setting up of a fully constituted Christian Church on the campus, with the full responsibility of a Christian Church, is one of the best ways to bring the challenge of the Christian faith to students and faculty alike. We recognize, however, that its relationship to the local churches is of paramount importance, and every effort must be put forth to associate the graduates with the local church. We feel also that the opportunity might well exist for such a union church to demonstrate to the local churches the real unity of the Christian community.
- (5). In view of the stimulation of this conference, and the feeling that we have only begun our exploration of methods and means, we plan to continue this study by correspondence and sincerely hope that it will be possible to have a similar meeting in the not too distant future.

Sunday, May 14

After the meeting was opened with prayer by Dr. Yuasa, Dr. Koh extended a warm welcome to all the guests and hoped that they would make themselves at home on the Yonsei campus.

The schedule of sessions was agreed upon, and general announcements about accommodations and other arrangements for the meeting were made. It was agreed that the Chairmanship of the Presidents' sessions should rotate. Mr. Tonge was asked to chair the meeting of the Chaplains, when meeting separately.

Monday morning session, May 15.

After the meeting was opened with prayer, Dr. Juan Nabong read his paper on "Courses in Religion in the Christian College." (Appendix A).

Before going into discussion of this problem, the paractices in each university were summarized.

Chung Chi "Philosophy of Life" course two hours per week required all four years. Under constant revision, but presently:

1st year: Basic preparation for university study; techniques of study.

2nd year: Chinese Philosophy and Religion.

3rd year: Life and Teachings of Jesus; Comparative Religion.

4th year: Plato; Christian Interpretation of History.

Chapel is required once a week. Religion is required in Hong Kong high schools so there is no reaction against such teaching in college.

Yonsei Course in Religion three hours per week, required of all Freshmen.

1st Sem: Bible

2nd Sem: Yonsei faculty prepared text, "Religion and Christianity"

Part1. Essentials of Religion, Christian Philosophy.

Part2. Christian History

Part3. Christian Religion.

Chapel is required of all students, three times a week.

Freshmen also take a required General Education course "Man and his Thoughts" taught by the Philosophy Department.

Tunghai By law, religion can only be an elective subject.

Freshmen required course in "Humanities", three hours per week, includes a section on Christianity lasting five weeks.

Elective course (6 credits) "Biblical Thought"

Religious Lecture Series

Chapel twice a week, elective.

I.C.U. 12 units in "Humanities" required.
1st Term: Isaiah, Jeremiah, Job, Greek Philosophy,
Gospel of Mark
2nd Term: Confucianism, Buddhism, Classic Art.
3rd Term: Descartes, Kant, Luther, Music.
4th Term: Doestievsky, Modern Art, Bruner, Barth, Neibur.

Required, 3 units "Introduction to Christianity"
Required, 28 units in English. Reading Comprehension material
has high religious content.

Monday - student meeting.

Wednesday - chapel (elective)

Friday - convocation

There has been little evidence of reaction against courses in religion at I.C.U.

A four-year series of chapel talks is being experimented with at one school. It was agreed that more instruction in Christianity or religion was not enough: The discussion emphasized first of all that the quality of the Religion courses must be high academically. Christian colleges have a tendency to show by the scheduling and by the quality of teachers assigned that they do not in fact regard courses in religion very highly. The second major emphasis was that outright indoctrination was not good. The university must show that religion is an area of true academic concern, and it must also provide or assist in a true religious experience for the student, but the two must not be confused

May 15, afternoon session.

Dr. Maurice Troyer read his paper "Basic Assumptions of A Christian Scholar" (Appendix B)

In closing, Dr. Troyer added that he felt that among the more urgent and difficult problems of a Christian college was the problem of arousing an awareness of their assumptions among the faculty, and in turn, the problem of arousing such an awareness among the students. He cited a study that tended to show that four years of college had no influence on the value judgements of students and said that in his opinion the fundamental ill of higher education today was that it gave no guidance in value judgement.

Silliman reported that the faculty is formed into regular groups for the study of such problems in preparation for its regular Religious Emphasis Week in the fall. Yonsei reported that a Faculty Christian Fellowship had been formed for this purpose and had a number of rewarding meetings before recent problems in Korea brought a temporary halt.

I.C.U. reported that they had regular sessions for discussing such problems on the campus among the faculty.

It was generally agreed that the task of introducing the Christian spirit into the university and into the disciplines, especially in a non-Christian culture, was the most difficult one facing the universities. First, of course the faculty have to be made aware of these factors, and of the assumptions on which they are working. A good scholar who is a good Christian is not necessarily a good Christian scholar. It is often easier not to face the problems of religion, but religion must not be allowed to become an escape from such problems. Furthermore, students respect teachers who face the issues. In this connection, faculty talks to students, in chapel or elsewhere, are often the most effective means of arousing student awareness of the assumptions of a Christian scholar. Sir Walter Moberley's book, "The Crisis in the University" is strongly recommended for study by faculty members concerned about this problem. The session was closed with prayer by Dr. Furuya.

Tuesday, May 16, morning session.

The meeting was opened with prayer by Dr. Yuasa. Dr. Wu read his paper on "The Place of Asian Religion in the Christian College" (Appendix C).

Discussion

Discussion centered primarily around two problems - formal teaching of non-Christian religions, and non-Christian religious activity on campus. For the first, it was generally agreed that many students were ignorant of their own cultural and religious heritage and that they ought to know of it. It was further felt that the Christian faith would not suffer in comparison with other faiths. There was serious disagreement, however, on whether or not this should be taught by adherents of the other faiths. On the one hand it was felt that in no other field would we be expected to employ someone who denies the truth we proclaim - in medicine, for instance, we would not have a herb-doctor on our staff. On the other hand, it was felt that the spirit of academic honesty and freedom demanded that other faiths get a full hearing.

In the area of non-Christian religious activity, there was general agreement in principle though not in detail and specifics. It was generally agreed that the non-Christian individual had a right to practice his own beliefs privately but that public non-Christian activity of any sort should not be permitted on the campus or using school facilities.

All were agreed that efforts should be made to witness to non-Christian faculty, and that equally important were efforts to raise the quality of Christian witness of those who were already Church members. However, there was great concern over linking promotion policies to the faculty member's faith. Several expressed the conviction that the faculty and administration should have positive and concrete programs for evangelizing the non-Christian faculty. Others, although reluctant to oppose evangelism, were concerned that undue pressure on

the non-Christian staff would make them "rice-Christians". This might improve the percentage figure, but would not improve the quality of witness - if anything, it might lower it as non-Christians saw the use of threats, however, subtle, to make converts.

Afternoon session

The meeting was opened with prayer by Dr. Yung, Dr. Munn, before reading his paper on "The Academic Responsibility of the Christian College" (Appendix E) stated that the Silliman faculty had a three-day retreat just before the beginning of each year in which they discussed various themes of concern to a Christian university. This year the theme is very similar to the one of this conference.

In discussing the quality of students and faculty, it was agreed that it was not fair or right to exploit their Christianity to provide poorer quality service or lower pay. At the same time, Christian students and faculty should have a spirit of service and dedication, not simply a materialistic approach, and the university should work to instill this spirit of service.

The Christian university also has the problem of awakening in the student who is interested primarily in academic values, the need for and importance of spiritual values. In this age of science, Christian schools should have strong departments of science, but they must fight the philosophy that "Science is everything."

The question was raised as to how we determine quality. In the Philippines the government sets standards by permitting or requiring certain courses by course title. It shows little interest in how the matter is presented. The ultimate judge of quality is the way the product (graduates) is accepted by the community. In Hong Kong the government gives final examinations and the school is judged by the students' achievements on these examinations. Acceptance of graduates for foreign universities is also a form of recognition. ICU believes the students judge you in applying, the academic world judges your research and academic production, the public judges you, especially in relation to placement of graduates, and you should also have your own standards which you apply for yourself.

After a brief recess Dr. Koh's paper on "Non-Christian Faculty Members in the Christian College" (Appendix D) was presented.

Before entering discussion, each university represented explained the situation on its campus.
 Philippine Christian Colleges: 98% Protestant, 2% Catholic faculty.
 I.C.U.: Full-time faculty, 100% Christian (includes "non-Church Christians). Part-time faculty, on annual appointment may be non-Christian by Board action. 16 out of 80 part-time faculty are non-Christian now.
 Chung Chi: Administrative staff 100%; teaching staff 60-70 % Christians.

Hong Kong government grant forbids discrimination on basis of religion.
 Saltiga: Christian staff in principle but cannot fully implement.

At present, 42 Christian, 5 non-Christian.

Tunghai: Supposed to be at least 80% Christian, but cannot fulfill. Actually 69%. (Western staff assumed to be Christian. Some "non-Christian" staff very active in Christian work.)

Silliman: All Christian, but 5-10% Catholic.

General discussion was started on a number of points. First of all, what is the philosophy behind insisting on 100% Christian faculty - and are there sufficient numbers of Christian scholars available to effect such a policy? It was generally agreed that in theory all faculty should be Christian, with the possible exception of teachers of non-Christian philosophy and religion, but, except in Japan, it was felt that any attempt to enforce such a policy would result in an unacceptable falling off of academic quality. Even ICU finds it hard, but has been able to maintain the standard so far. One of the basic promises in founding ICU was that after 100 years of Christianity Japan should be able to staff a Christian university.

In this connection the question was raised as to who is a Christian. This is especially a problem in Japan where there is a large body of "non-Christians". ICU, in effect accepts the individual's own declaration that he is a Christian. Others felt that the school cannot enter the area of determining who is or is not a Christian, but must leave that to the recognized churches. A similar problem arises about foreign staff, who are generally assumed to be Christian, but often are not, or are purely nominal. At the same time, it was recognized - emphasized - that the quality of Christian witness was far more important than figures of Church membership, and that in fact a non-witnessing or non-performing "Christian" probably did more harm than a non-Christian on the faculty. To carry this one step further, denominational and other inter-church bickering on the campus, and even in the church at large is a very serious matter in the witness of the Christian university. Figures of percentages of Christians often give a picture of unity of purpose and witness and dedication that is utterly false.

The problem of admission by examination and its relation to standards, particularly standards other than purely academic was discussed. When examinations are heavily used, the institution must make every effort to develop the kind of institution that attracts the kind of student it wants. It was suggested that in some areas the Christian schools could perhaps set up their own testing system. It was pointed out that government standards should be floors, but that they tend to become ceilings.

Above all, to be a good Christian University, the institution must be a good university

Wednesday, May 17, Morning session

After the meeting was opened with prayer, Dr. Notohamidjogo read his paper "The Religious witness of the Christian University in its Larger Community" (Appendix F), which he followed with some additional comments as a result of questions.

He explained that the word "science" as used in his paper was roughly equivalent to "discipline" and included the social sciences and humanities as well as the natural sciences. In discussing the place and freedom of Christianity in Indonesia, he pointed out that the Moslem religion is monistic, as opposed to the polytheistic tendency in oriental religions, but that the common people tend to feel that all things are derived from nature. All schools may teach religion, but because the people are 90% Moslem, Christianity is seldom taught in government schools. Private schools have full freedom to teach Christianity. Question was raised about the place of the "heart" and the fear that emotions might rule the intellect. Dr. Notohamidjojo explained that in his paper the "heart" was neither the emotions nor the intellect, but the "ego". He also pointed out that in witnessing to the larger community, the University is only one of the means by which the Christian community witnesses to the non-Christian world. Other possible vehicles of witness are political parties, labor unions and so on. The Church as an organization must identify with the whole nation and the university is one part of the total Church with two major functions a) to give leaders to the church as an organization and b) to provide experts for the Church's service to the world. The Church is called to three aspects 1) to establish its own unity, 2) to proclaim the gospel to the world and 3) to be of service to the world.

General discussion of the service function of the university and its relation to the Church began. Tunghai University has seminars for pastors, accepts seminary students for additional academic training to raise their academic standards and to give them status. Several of the universities had vacation "enlightenment" programs where students went on teaching-healing-preaching teams to remote areas. Salatiga had a regular program of cleaning up near-by towns and villages, and several schools were involved in various forms of "community development."

I.C.U. in particular felt that a high academic standard and gaining respect as a scholar and scholastic institution was in itself a great witness for the Church. Dr. Yuasa went on, however, to point out that there is a limit to the authority of science, the authority of the scholastic, and that is at this point that the Christian university must speak.

One additional service suggested is that the Christian university can witness to the Church as an ecumenical institution.

Second morning session

A telegram of greetings from Dr. Edward Adams, President of Keimyung Christian College in Taegu, Korea was read.

Dr. Yung read his paper on "The Religious Witness of the Christian College" (Appendix G). He explained that the paper had been written to open the conference, but through the change in schedule was being presented now.

Dr. Fenn felt that the Christian college had a creative function, that was important for this conference to discuss. It was agreed to devote the first part of the afternoon session to this topic.

Dr. Troyer raised the question of the influence of the Christian college, and referred to the study by Jacobs on the "Changing values of college students" which seemed to indicate that the effect of colleges on determining students values was insignificant.

The question of the size of a Christian college was raised, and strong emphasis was placed on the need for it to be small, lest the Christian character and the individual concern and treatment be lost. It was pointed out, however, that smallness of itself was not enough - there must be high quality and a positive program. The problem of public recognition of the quality of the small college was also raised. In some of the societies served by members of the conference, it is almost essential for a college to be a considerable size before they are recognized by the public or able to attract high quality students and faculty.

Related to size was the question of dedication. Above all else, dedicated teachers set the tone of the college and have the most influence on students. The President is responsible for picking such men. At the same time, their dedication must not be exploited by the university by paying too low a salary. Faculty that can be held only by money are not worth keeping, but they should not be asked to make undue sacrifices for their dedication. Dr. Mun said that one way for the financially weak Christian college to meet this problem is to pick fine young men with the knowledge that as they get more senior they may well move on to other schools. In this way you get the enthusiasm of young people with high quality.

The salary problem led to a brief discussion of the whole question of the standard of living of the faculty of Christian institutions, especially in comparison to the surrounding communities, and the problem of the identification of the Church with certain classes or groups in society. No conclusions were reached but further thought on the problem was urged on all the universities.

Afternoon session

After the meeting was opened with prayer, it was decided to appoint Dr. Koh, Dr. Wu and Dr. Troyer as a Findings Committee with Mr. Underwood as Secretary. It was further decided to spend the session discussing two topics related to this conference. 1) The Pioneering Spirit in the Christian Universities and 2) Areas of Cooperation among the Christian Universities.

Pioneering Spirit

Christians were the first to introduce western concepts of education to Asia, which was a great pioneering step in its way.

Now the general level of education in Asia has caught up to the Christian schools, and in some cases surpassed them. As Christian universities we must maintain our pioneering spirit and have something new to offer to this generation - we must be something different, something creative and special. Several areas of such possible creativity are evident and others may be discovered by the various institutions. There are great creative possibilities in both over-all curriculum arrangement and, even where that is not possible, in the actual presentation of required curriculum. Teaching methods are yet another area where a creative spirit can have great effectiveness.

The problem of conformity to various local laws and the importance of local standards to many of the students and parents (and faculty) was briefly touched on. Chung Chi stated that they had gained recognition only because they were not in the existing British or Chinese pattern, but something new. Most schools, however, felt bound to stay within the local pattern, but felt that there was plenty of room for creative, pioneering concepts and programs. Such pioneering might even serve to change existing patterns. For example Yonsei places heavy reliance on high school grades, rather than examinations, for admission. This has resulted in the spread of this system to other schools, and in more uniform reporting procedures by high schools to the Ministry of Education. It may also lead to a national high school graduation or certification examinations. In any case, it was agreed that conformity must not be the criterion. Rather, the Christian school must seek to serve the needs of the people, the area and the time in which it operates, and must also look to the future, to anticipate new needs that are likely to arise.

As an example of new programs, Tunghai explained its student work program, under which all students do a specified number of hours of the necessary labor around the university - cleaning, washing, gardening, etc. This is not done either for pay or for punishment, but as a part of the educational experience of the students. This has had a profound and important affect upon the students.

The Conference was reminded however, that there are values in established programs. Pioneering and creativity are vital to a Christian university, but to throw out the old merely because it is old or adopt the new merely because it is new is not good. Too much experimentation carried out too fast can seriously harm the institution.

The discussion closed with a re-iteration of the idea that one of the important areas where the Christian University must be ahead of the secular university is the area of values. A generation ago the emphasis was on knowledge. Nowadays the emphasis is shifting to skill in using knowledge, but the Christian university must ask, "Knowledge and skill for what?" must constantly provoke the student to look for the answer, and must of course help him to find it.

Dr. Troyer then explained ICU's five year "Values Project" to determine the values with which Freshmen entered and how they change over the course of the four years of college.

Areas of Cooperation

Related to the discussion on pioneering, it was urged that each university should try to do something new and then share the results with the others.

This discussion consisted largely of each university telling what it might contribute to the group, with some suggestions as to how it might be done. It was pointed out that faculty shortages, language problems and similar factors made actual faculty exchange rather difficult. It was felt, however, that with the help of the United Board specially qualified faculty members of the various schools might take either the long vacation or a whole semester to make a circular visit of the other schools, giving lecture series at each and getting to know what is going on in his discipline in the rest of Asia. In this connection, it was suggested that faculty sabbatical programs might be related to such a trip. (See recommendations).

Chung Chi suggested the exchange of syllabi, pointing out the work in Development Economics, economic case methods, etc. in Hong Kong. I.C.U. also mentioned Economics as one of its very strong departments. Its Graduate School was also available for students and prospective faculty of related universities.

Yonsei offers Masters courses in almost all (23) undergraduate departments. Although few courses are offered in English, a combination of a year of study at the university Korean Language Institute, and special arrangements with regard to outside reading and the thesis would make courses feasible for exchange students.

Silliman has graduate work in English and Education. It is also developing a "Southeast Asia" major, based on its already established Southeast Asia Library and annual Southeast Asia Week.

Cooperative and simultaneous research or study programs were suggested. It was widely felt that the benefits of the Presidents Conference did not reach far enough down into the faculty, and all the Presidents were urged to be sure to pass on to their faculties as much of this conference as possible.

Thursday, 18 May, Morning session

Discussion of policy with regard to non-Christian students. The practices of the related Universities were summarized.

I.C.U. about 11% Christian students. Students recommended by Church-related highschools not screened out on first screening. Some consideration given in borderline cases. No discrimination once admitted, including scholarships.

- Silliman about 50% (Protestant) Christian students. No discrimination in admission or scholarship award.
- Tunghai about 15% Christian students. Admissions administered by government on the basis of student's choice and his place on government-run national entrance qualification examination.
- Chung Chi about 40% Christian students. No discrimination in admission or scholarships. High percentage results from large numbers of church-related highschoools in Hong Kong.
- Philippine Christian Colleges about 85% Christian students. Favor Christian candidates. Children of ministers of cooperating churches get 50% tuition reduction, children of other denomination's ministers get 25%.
- Salatiga about 70% Christian students. All students sign statement on admission that they will participate in all Christian activities. Some discrimination in favor of Christians for scholarships.
- Yonsei about 65% Christian students. Some slight preference to Christians for admission (similar to ICU). Aid scholarships generally favor Christians.

There was considerable feeling that discrimination in favor of Christians, especially after admission, would tend to bring cleavage between Christian and non-Christian students which would tend to weaken the witness toward the non-Christian students. There is also the danger of "rice Christians" seeking Church membership merely to gain scholarships or other rewards.

It was pointed out that any factor limiting the area of selection tended to lower the standards. Chung Chi said that they were trying to help the Christian highschoools raise their standards so their graduates could enter, rather than lowering admission standards for them.

Before the return of the Chaplains, the Presidentes briefly discussed the problem of the University Church. It was recognized that conditions vary widely from country to country and even from campus to campus. Furthermore, the danger of a campus church becoming separated from the main stream of the national church (especially in lands where there are several denominations), of its becoming proud and of its making the student members dissatisfied with the non-campus church are very real. The relationship of the campus church to the university and to the non-Academic community is always difficult. Despite all these difficulties, however, it was generally agreed that the campus church was important both to the life of the university and to the life of the national church.

Dr. Yuasa brought the discussion to a fitting close with the statement, "Whatever happens must happen by plan, not by accident."

Final Session

The report of the Findings Committee (page 3) was adopted. The report of the Chaplains (page 4) was accepted.

With regard to future meetings, it was suggested that:

1. Papers should be prepared in advance and if possible reproduced for the sessions.
2. Technical staff members in the field of discussion should participate.
3. Possible topics for discussion.
 - A. Role of Christian Colleges in current ideological movements,
 - B. Problem of Academic Freedom,
 - C. Problem of Student Unrest,
 - D. Student Councelling,
 - E. Christian Education and National Needs,
 - a) who determines them,
 - b) selectivity,
 - c) needs vs. wants.
4. The place and date of the next meeting, and the topic, were left to Dr. Fenn, with the suggestion that the meeting might be slightly longer than this one.

It was recommended that:

1. A survey be conducted of each of the related institutions to determine as projected over the next three years:
 - A. Staff available and suitable for exchange professors (include all pertinent data, including data available.)
 - B. Conditions of employment of exchange staff from other universities.
2. Immediately initiate an exchange of all publications among the related universities as an automatic function of the libraries.

It was urged that every effort be made to project the thinking of these conferences to the faculty. It was suggested that if the next topic is determined sufficiently early, it might be made the subject of research study on each campus.

In closing, Dr. Troyer proposed a resolution of thanks by the visiting Presidents and others which was unanimously adopted. Dr. Koh expressed his gratitude both for the privilege of having the conference on the Yonsei campus and for the great inspiration and encouragement he had gained from the visitors.

Dr. Tonge led in the closing prayer.

APPENDIX A

COURSES IN RELIGION IN THE CHRISTIAN COLLEGE

By

JUAN NABONG

President

Philippine Christian Colleges

Jesus the Master Teacher

Jesus Christ is the Master Teacher of the ages. He taught with power and authority. His words were as powerful as his deeds. In fact, it is hard to distinguish when his words became his deeds and when his deeds were the result of his words. He confounded the wise men of Jerusalem, - the doctors of law, the scribes and the Pharisees by his inscrutable wisdom and deep understanding. When they asked him a direct question requiring a Yes or No answer, his classic answer became the golden maxim of Christianity. For example, when he was approached and asked whether it was lawful to pay taxes to Ceasar or not, he requested for a coin and after looking at it, he asked: "Whose likeness and inscription is this?" They replied, "Ceasar's". He then answered, "Render therefore to Ceasar the things that are Ceasar's and to God the things that are God's" (Matt. 22:21).

On another occasion, they brought to him a woman who was caught in the act of adultery. They said to him, "Teacher, this woman has been caught in the act of adultery. Now in the law Moses commanded us to stone such. What do you say about her?" Jesus replied, "Let him who is without sin among you be the first to throw a stone at her." (John 8:3). Such incredible wisdom amazed the scribes and Pharisees and they left him open-mouthed and marveling.

Christian Teaching Started From Apostolic Times

The parting word of Jesus to his disciples was that they should "teach all nations." (Matt. 28:19) Paul instructed that anyone who wanted to become a bishop should be an apt teacher (I Tim. 3:2) and that a preacher should attend to public reading, preaching and teaching (I Tim. 4:13).

The teaching ministry, therefore, has been an important sphere of activity of the Christian church from apostolic times.

Clarence H. Benson in his book "History of Christian Education" stressed the exceeding importance of the teaching ministry of the Church when he said:

"The most outstanding of the Church Fathers recognized the importance of the teaching ministry. Clement, the head of the Alexandrian school, testified of his indebtedness to the teaching methods of his instructor. Origen, the representative scholar of his age, was a great teacher. He used the Socratic method of instruction, and one of his pupils thus speaks of his manner: 'He probed my soul with questions.'"

Eusebius says that Origen devoted himself to the instruction of one pupil at a time. Augustine, perhaps the greatest of the Church Fathers, is credited with the saying that the pupil must be watched and questioned and carefully dealt with individually, so that he may be caused to know rather than merely to hear the truth."

Luther, who had an extraordinary gift of preaching, believed with all his heart in the worth of teaching. He wrote:

"If I were to give up preaching and my other duties, there is no office I would rather have than that of school teacher, for I know that next to the ministry it is most useful, greatest and best. I am not sure which of the two is to be preferred. It is hard to make old dogs docile. Yet that is what the ministry works at, and must work at in great part in vain. Young trees, though some may break in the process, are more easily bent and trained. Therefore, let it be considered one of the highest virtues on earth faithfully to train the children of others, which duty but very few parents attend to themselves.

I would I knew one chosen for a preacher who has previously been a school teacher. But at the present time our young men want to become preachers at once and to avoid the labor of school keeping. Yet the schoolmaster is as important to a city as a pastor. We can do without mayors, princes and noblemen, but not without schools, for these must rule the world." 1

The late Samuel L. Hamilton worked out during his years in the leadership of the Department of Religious Education in New York University's Department of Education a definition of religious education as follows:

"Religious education is the guided process of helping growing persons to achieve at each stage of their growth such habits, skills, attitudes, appreciations, knowledges, ideas, ideals, and intentions as will enable them at each stage to achieve an ever more integrated personality, competent and satisfying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society into a fellowship of persons". 2

Jesuits Excelled In Teaching

Some of the best school teachers are the Jesuits. In the beginning their objective was to counteract the growth of

Protestantism. Their most effective method was the establishment of schools. They recognized since early times that the Christian church could break down pagan religions mostly thru the schools. They therefore placed great emphasis on educational work. Their schools attracted instant attention because of the high quality of their teaching. They combined vigorous religious teaching and the most thorough secular education of the time. So successful did they become that they drew pupils even from Protestant communions.

Clarence H. Benson has this to say about them:

"The superiority of the Jesuit schools lay in the fact that they all maintained a high standard and at the same time were a unit in the subject matter of their teaching. Much was made of the principle of apperception, each day's session beginning with a review of the previous one. Each week closed with work. Each class was divided into groups presided over by discussions, to whom the boys recited under the general supervision of the master. Another division placed one boy over against another as a rival, to be a corrective and an incentive to his companion. The larger division of the class devoted itself to discussion concerning points of the lesson. The entire program was based upon the principle that it is much better to give a small amount in a thorough manner, than to give an indefinite impression of a large quantity of information. While from a modern view this instruction was not broad, it was very thorough and very effective; and since the purpose of the Jesuits was primarily to indoctrinate with a love and devotion to the church, the curriculum was not necessarily extensive." 3

Monroe described the teaching methods of the Jesuits as follows:

"While the Jesuit teachers wrote many textbooks and texts even yet used to a considerable extent, the characteristic method for all classes was the oral one. Herein lay one other explanation of their success, for it put the teacher and pupil in such close personal contact that it gave to their schools a molding power beyond most others. Next to this personal interest and oral method was the principle of thoroughness underlying all their work.

1. Quoted in "History of Christian Education" by Clarence H. Benson, pp. 80-81.
2. Quoted in "The Task of Christian Education" by D. Campbell Wyckoff, p. 18.

Each day's work for the lower classes was practically one recitation - but three of four lines were given for the day's work for these lower classes. Then frequent reviews were given." 4

Religious Instruction In the Philippines

At this point, before we discuss courses in religious education in a Christian college, you might perhaps be interested with a little digression, if we describe our educational situation in the Philippines with reference to religious instruction in the schools. We shall do this as briefly as we can.

The Philippines is a secular democratic state whose government is republican in form and patterned mostly after that of the United States. Altho the overwhelming majority of the population is Christian in belief, the Christian religion is not allowed to be taught directly in the public schools because of the separation of church and state.

The state in a way helps and protects churches and schools by exempting them from the payment of realty taxes. The separation of church and state is accomplished and enforced by the provision of the Constitution which provides in Article VI, Section 23, sub-paragraph (3) as follows:

"(3) No public money or property shall ever be appropriated, applied, or used, directly or indirectly, for the use, benefit, or support of any sect, church, denomination, sectarian institution, or system of religion, or for the use, benefit or support of any priest, preacher, minister, or other religious teacher or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the armed forces or to any penal institution, orphanage, or leprosarium."

There is, however, complete freedom of religion. Our Constitution is very explicit on this matter. Article III paragraph (7) of the Constitution provides as follows:

"(7) No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights."

3 and 4 - Quoted in "History of Christian Education" by Clarence H. Benson, pp. 94-95.

Our freedom of religion is such that according to the latest record of the Government registrar we now have 95 denominations in the Philippines. To our deep regret we wish to state that many of the new denominations were organized by pentecostal or splinter groups from America. Our people are slowly becoming divided not by political or labor parties but by religious denominations.

While we say we have freedom of religion we are not free however to teach religion in the public schools. This is true not only because we have separation of church and state but also because all educational institutions have been placed under the supervision of the State. Article XIV, Section 5 of the Constitution provides as follows:

"Sec. 5. All educational institutions shall be under the supervision of and subject to regulation by the State. The Government shall establish and maintain a complete and adequate system of public education, and shall provide at least free public primary instruction, and citizenship training to adult citizens. All schools shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency, and to teach the duties of citizenship. Optional religious instruction shall be maintained in the public schools as now authorized by law. Universities shall create scholarships in arts, science, and letters for specially gifted citizens."

According to the foregoing provision, optional religious instruction three times a week at half-hour a session is allowed in the public schools. The only private persons allowed to teach are the priest, minister or religious teacher or dignitary of any church and their teaching is not given any credit. Parents who want to have religious instruction for their children should make a written request to the school authorities to that effect stating the kind of religion desired to be taught. Prior to World War II religious instruction was given either before or after the close of regular classes during the day and a room was assigned to the classes.

After the war, there was an agitation on the part of the majority of Roman Catholic church in the Philippines to have religious instruction included in the curriculum. Their efforts were rewarded when during the discussion of the New Civil Code for the Philippines a Senator threatened that unless a provision including religious instruction in the curriculum were included in the provisions, he would oppose approval of the proposed Civil Code. The Chairman of the Code Commission who is an outstanding Protestant leader, much against his will, acceded and the following provision now appears in the approved Civil Code of the Philippines:

"ART. 359. The government promotes the full growth of the faculties of every child. For this

purpose, the government will establish, whenever possible:

- (1) Schools in every barrio, municipality and city where optional religious instruction shall be taught as part of the curriculum at the option of the parent or guardian;
- (2) Puericulture and similar centers;
- (3) Councils for the Protection of Children; and
- (4) Juvenile courts."

The constitutionality of the above provision has always been questioned by the minority and freedom groups in the Philippines. There was however no opportunity to raise the question until a new Secretary of Education who was the dean of the College of Law of the oldest and biggest Catholic university was appointed by the late President Ramon Magsaysay. The said Secretary of Education, after assuming his position, promulgated in 1955 Department Order No. 5 which provides in part as follows:

- "(a) The religious instruction period may be staggered during the school session in such a way as to enable the teacher in religion to teach in the public school building for more than thirty minutes period a day, three times a week, to different groups of pupils in the same school, provided no pupil is given instruction under this arrangement, for more than the maximum length of time allowed by law."

The staggering of the religious instruction period during the school session aroused national protest from minority religious and libertarian groups and they held a rally of over 10,000 strong to Malacanang Palace, the Office of the President and the then President Magsaysay came out to hear and receive their protest. He then promised to refer the matter to the Secretary of Justice for an opinion and dismissed the crowds. As the President died later in a tragic aeroplane accident, the opinion was never released up to this date. However, on account of the highly controversial nature of religious instruction in the public schools, the privilege has not been extensively taken advantage of by any of the religious groups.

Lately, our Philippine Congress passed a law (Republic Act No. 1124) creating the Board of National Education as the highest educational policy making body in the Philippines. Thus far, one of the most important acts taken by the said board was to declare the Fundamental Objectives of Education in the Philippines. They are as follows:

- I. To inculcate moral and spiritual values inspired by an abiding faith in God.
- II. To develop an enlightened, patriotic, useful and upright citizenry in a democratic society.
- III. To instill habits of industry and thrift, and to prepare individuals to contribute to the economic

development and wise conservation of the Nation's natural resources.

- IV: To maintain family solidarity, to improve community life, to perpetuate all that is desirable in our national heritage, and to serve the cause of world peace.
- V. To promote the sciences, arts and letters for the enrichment of life and the recognition of the dignity of the human person.

In a nutshell, the curriculum objectives are the development of (1) moral character, (2) personal discipline, (3) vocational efficiency, (4) civic conscience, and (5) duties of citizenship. In spite of the mention of inculcating "spiritual values inspired by an abiding faith in God," there is no deviation from the Bureau regulations of not allowing the teaching of religion even in our church-related schools except as an extra subject in the curriculum integrated with a cultural subject.

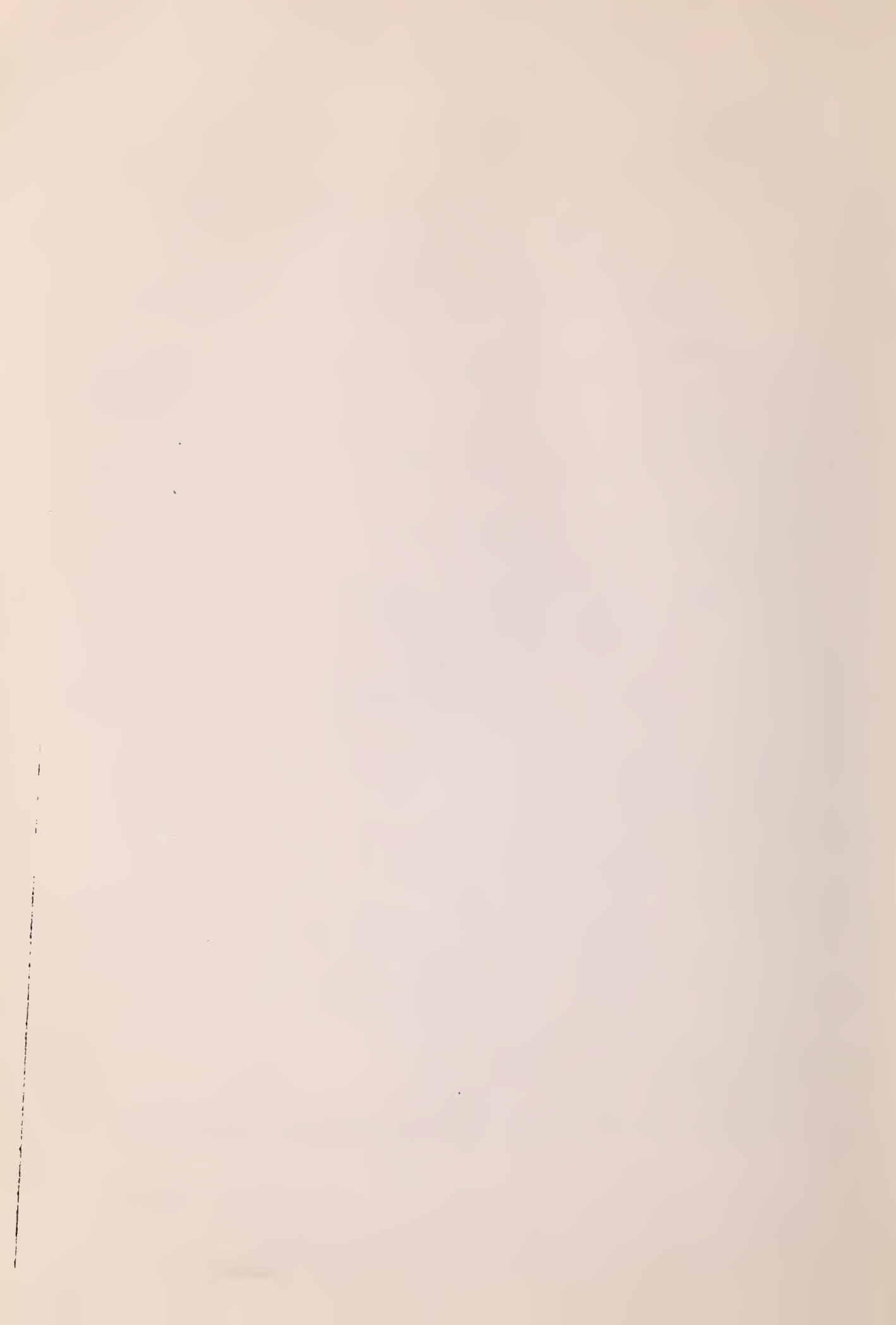
Courses In Religion In Philippine Colleges

We shall now examine the courses in religion in some of the older and better known Christian colleges in the Philippines to determine whether their courses in religion are geared to make the students acquire deeply the Christian faith and make it their guiding principle after graduation. Perhaps it would be instructive if we first examine what a Catholic college is offering its students in religion. We have already referred to the high educational standard the Jesuits are giving in the schools maintained by them. In the Philippines, the Jesuits have maintained during the last hundred years one of the best schools in the country. We refer to the Ateneo de Manila founded in 1859. During its Centennial Celebration in 1959 it was converted into a university and is now called Ateneo University. Some of the graduates of this college became the Filipino leaders of the nationalistic and revolutionary movements at the close of the last century. Foremost among them was our immortal hero Dr. Jose Rizal the wisest and most patriotic of them all. He was shot by the Spaniards in 1896 and since his martyrdom he became the idol of our people. During the present year 1961 we are celebrating the Centenary Anniversary of the birth of our national hero. At present, some of the most promising youthful leaders in the Philippines in many walks of life are Ateneo graduates. They are famous for their excellent English.

Religious Courses In Ateneo University

In 1959 Ateneo University published its catalogue for its College of Arts and Sciences in which the courses in religion were published on pages 79-83 as follows:

"The courses in the following series are designed for students who have completed high school courses in religion. The aim of this series is to give a comprehensive knowledge of all aspects of the Catholic Faith on a university level.



The central doctrinal textbook for all four years is A Handbook of the Catholic Faith by Dr. N.G.M. van Doornik, Rev. S. Jelsma and Rev. Avande Lisdonk. Collateral textbooks are the Holy Bible and the Roman Missal. The section of Holy Scripture related to each section of the Handbook are read in all years in order that understanding in depth may be achieved by intimate knowledge of the sources of Revelation as well as of the truths revealed. The integration of those truths with daily life is realized in the Liturgy, so that growing familiarity with the Missal in its richest meanings is also inculcated over the four years both by instruction and practice, with a view to establishing the Mass as the spiritual pivot of the student's whole future.

The central textbook is sub-titled The Triptych of the Kingdom. This title directs attention to the book's tri-panel organization of Catholic truth: first panel, the preparation for the Messiah and His Kingdom; second panel, the coming of the Messiah, Jesus Christ, and his foundation of the kingdom; third panel, the continued realization of that kingdom in the Church, its teaching, its life on earth, its completion in eternity. The division of this subject matter into four separate years is made clear in the Course Descriptions.

The truth expressed by the entire course may be synopsized as follows:

In creating the world and me in it God intended and intends to share with me His infinite eternal happiness by communicating to me, beginning now, continuing forever, His divine life.

Th. 11-12 THE QUADRIFORM GOSPEL, CHRIST AS PROPHET AND KING

The objective of the First Year is a knowledge of Christ and His Kingdom from the Gospels as historical documents. "...who abides in the bosom of the Father, has become our interpreter" Jo. 1/18.

A brief introduction to the liturgical life of the Church. The meaning of God and Religion. The Antecedents of Christianity. The Chosen people, the prophecies concerning the Messiah. The Messias: the Life of Christ. The Kingdom of the Messiah: the preaching of the Kingdom, The Foundation of the Kingdom.--6 units

Th. 21-22. THE CHURCH-STRUCTURE AND TEACHING

The objective of Second Year is an understanding of God's effective way of bringing his Life to us. "God so loved the world, that he gave up his only begotten Son, so that those who believe in him may not perish, but have eternal life." Jo. 3/16

The structure of the Church: the Papacy, the Episcopacy, other functions. The traditional teaching and its sources: The Bible, infallible teaching. The Creed: the Mystery of the Trinity. Creation the Fall and Redemption .-----6 units.

Th. 131-132 GRACE AND THE SACRAMENTS

The objective of Third Year is an appreciation of God's effective way of sharing His life with us through Christ. ".... your life is hidden away now with Christ in God." Col. 3/3. "Christ died for us all so that being alive should no longer mean living with our own life, but with his life who died for us and has risen again..." 11 Cor. 5/15.

Grace: sanctifying and actual; merit. The Mystical Body of Christ. The Sacraments: Baptism, Confirmation, Penance and indulgences, Holy Eucharist, Holy Orders, Matrimony, Extreme Unction. The Sacramentals.-----6 units.

Th. 141-142 THE COMMANDMENTS AND ASCETICISM

The objective of the Fourth Year is a deep and personal penetration of the fact that our life, as Children of God, must be a response to God's generous sharing of His life with us. "One who claims to dwell in him must needs live and move as he lived and moved." 1 Jo. 2/6.

"Eratis enim aliquando tenebrae; nunc autem LUX IN VO MINO, Ut filii lucis ambulate...."

"Once you were all darkness; now, in the Lord, you are all light. You must live as men native to the light ..." Ephesians 5/8.

The Commandments of God and the Precepts of His Church are studied as the embodiment of the Moral Law. Spiritual growth or the development of interior life is considered under the aspects of prayer, mortification and Christian perfection. The course ends with eschatology which deals with the doctrine of the four last things and the consummation of the world."-----6 units.

The religious courses are taught exclusively by the Jesuit fathers, They are therefore fully qualified in their line of instruction.

Religious Courses In Silliman University

We shall now discuss the courses in religion of two of our best known Christian universities in the Philippines and also the new Philippine Christian Colleges. We shall begin with Silliman University which was founded in 1908. In the 1960-61 Catalogue of Silliman University the religious courses were published under the Division of Humanities of the College of Arts and Sciences as follows:

"The Mission and Message of Jesus 3 units

The climax of Biblical revelation is Jesus Christ. Therefore, the knowledge of the life and teachings of Jesus is of paramount importance. This course aims to see the life of Jesus within the Biblical perspective, to understand why Christians call Him Christ, and why they accept Him as Saviour and Lord. It will consist in the study of the Synoptic Gospels.

The Meaning and Message of the Bible 3 units

The message of the Bible is the proclamation of God's redemptive activity in human history, particularly in a series of events in the history of the Hebrew people, culminating in Jesus Christ. This course aims to acquaint the student with these events, and the Biblical interpretation thereof. It will consist in a study-survey of the religion and literature of Israel.

Literature of the Hebrew 3 units

The Bible stands as the foundation of all good literature of the Western World. An appreciation of English literature, most especially, is enhanced by a study and mastery of the Bible. This course aims to introduce to the student not only the literary wealth of the Scriptures, but something of the atmosphere, cultural and religious, which produced it."

Religion may also be taken under Philosophy as follows:

"Ethics (Phil.4) 3 units

In a world that demands a sense of values, moral and spiritual, it is important to send forth the Christian standards of morality, based on the Scriptures and revealed in Jesus Christ. This course aims to acquaint the student with these demands and to motivate them with a desire, not only to know, but to live the Way of Christ.

Pre-requisites: Junior rank, Religion 1 and 2.

Meets religion requirements.

Philosophy of Christianity (New) 3 units

In a world split by confusing doctrines and ideals, man needs to formulate for himself a philosophy to live by. In Silliman University, we believe this to be achieved within the context of the Christian faith. This course aims to give the student the foundation for his religion, a reason for his faith, and an understanding of his relationship with the God of his faith. A comparative study of the different sections of the Christian Church is also indicated.

Pre-requisites: Junior rank; Religion 1 and 2
Meets religion requirements."

Religious Courses In Central Philippine University

The second well-known Christian university in the Philippines is the Central Philippine University organized in 1905 operated by the American Baptist Mission cooperating with the Convention of Philippine Baptist Churches. In the General Catalogue for 1960-61 published by the said university, the following are the courses in religion:

"BIBLE 111 Christianity and the individual. The teachings of Jesus as related to the individual.	2 hours.	1 unit
BIBLE 121 Christianity and Society. The teachings of Jesus as related to society and social problems.	2 hours	1 unit
BIBLE 211 Old Testament Literature. A general survey of the Old Testament.	2 hours	1 unit
BIBLE 221 New Testament Literature. A general survey of the New Testament.	2 hours	1 unit

The said courses are to be taken by all students of the university in their first and second years. They have also a College of Theology for the training of Baptist ministers but its religious courses are distinct and separate from the other colleges.

Religious Courses In Philippine Christian Colleges

We come now to the Philippine Christian Colleges where I am the humble head. This college was organized in 1947 and it is only starting its fourteenth year now.

PCC as a church-related school requires 12 semestral units in religion for graduation four of which are for attendance in chapel services. In the school year 1959-60 and in previous years, the courses in religion were Introduction to the Old Testament and Introduction to the New Testament for the Freshmen, given in the first and second semesters, respectively. Basic Christian Beliefs and Social and Ethical Teachings of Jesus for the Sophomores were given in the first and second semesters, respectively.

In the school year 1960-61, the curriculum in religion was expanded to enable the Juniors and the Seniors to take religious educated courses without reducing or adding the number of required 12 units in religion for graduation or necessarily crowding the student's academic load. The expansion was motivated by the idea of integrating religion into general education program. The courses offered were the following:

- (1) The Bible as Literature for the Freshmen, 3 units, given in two semesters.
- (2) Essential Christian Beliefs for the Sophomores, 3 units, given in two semesters.
- (3) History of Reformation and Other Related Movements, for the Juniors, 3 units, given in two semesters.
- (4) Comparative Religion for the Seniors, 3 units, given in two semesters.

It will be noted that an even distribution of the number of units has been arranged so that if a student does not finish the fourth year in college he has the corresponding number of units, that is, for the first year 3 units, and second year 6 units, etc.

At this period, the idea of making the courses in religion to be recognized by the government as elective in cultural subject and to make Chapel attendance as a requirement thereto, has been made. The changes in the curriculum of religious education and the general education approach in the teaching of said courses are the result of a great amount of study and experimentation. As a result, the new curriculum to be offered in 1961-62 is as follows:

- (1) Religion 13 - The teaching of Jesus. Slanted to those social and ethical in character and fundamental to the basic Christian beliefs. Required of all Freshmen.

3 units, 1 unit of which for Chapel attendance.
Credited for Ethics 13, Moral and Ethical Character.

- (2) Religion 12 - Stories of the Bible. The general purpose of this course is to develop an understanding and appreciation of the stories and narration in the Holy Scriptures expressed in different types which contribute to the knowledge of God's revelation of His will to Man. Required of all Sophomores.

3 units, 1 unit of which for Chapel Attendance. Credited for English 14, The Bible as Literature.

- (3) Religion 32 - History of Religion. A survey of the Old and New Testaments - Slanted to the development of Church and Ecumenical History. Required of all Juniors.

3 units, 1 unit of which for Chapel Attendance.
Credited as cultural subject.

- (4) Religion 40 - Comparative Religion. A study of the present day living religions of the Orient and Occident with the purpose of seeing each religion as "the work of men who were struggling to see something that would give help and meaning to their lives, and then try ourselves, without prejudice, to see what they saw."
Required of all Seniors.

3 units, 1 unit of which for Chapel Attendance.
Credited as cultural subject.

Great Disparity In Religious Courses

A comparison of the number of units in the courses in Religion of the foregoing church-related educational institutions, shows the following:

ROMAN CATHOLIC:

Ateneo University.....24 units

PROTESTANT:

Silliman University..... 9 units

Central Philippine University..... 4 units

Philippine Christian Colleges.....12 units

The disparity in the emphasis in religion between Ateneo University and the other three Christian educational institutions is very great indeed. The students in Ateneo take religious courses as a major subject while in our Christian schools it is not even a minor but merely an elective. As a result of the intensive study of the Catholic religion in the Jesuit school, its graduates acquire a "comprehensive knowledge of all aspects of the Catholic faith." They practice it after their graduation because it has become the intellectual pivot of their Christian belief.

We Sowed Little We Reap Little

In the case of our Christian colleges, religious courses are given an insignificant emphasis. All that the students acquire is a scant knowledge of the Bible and in some cases, a superficial knowledge of the different religions of the world, which is no help to the sandy foundation of their Biblical studies. As a result of this after they graduate, more often than not, they are fence-sitters in religion as they are neither Catholic nor Protestant in conviction. They are the liberal-minded intellectuals who are neither here nor there in the Christian faith. While they are for us in principle, they are not with us in practice. It is no wonder that having sowed little, we reap little. It is but natural that as we have given them religious instruction as a mere elective, we cannot expect them to treat it as a major principle of their life.

We are not after converting the Christian college into a religious or Bible school, but we are after giving equal

importance to religious instruction to a regular subject like English or at least equal to a minor. Our students in order to become enlightened Christian witnesses should be taught the theology or doctrine of the Christian faith in a more comprehensive manner in addition to having a more thorough knowledge of the Bible.

Danger of Excessive Secularism

Is it not possible that while we are trying to enrich the minds of our students with a proliferation of courses on secularism and liberalism we are starving their souls with too little doses of Christian doctrine? Christopher Dawson foresaw the danger threatening Western Civilization and wrote his conviction on the matter in his book "The Crisis of Western Civilization" printed and released last April, 1961. The Time Magazine in its recent issue of May 5, 1961 had this write-up about the said book:

"The Secular Side. The heart of Western Civilization, says historian Dawson, is its Christian culture. By this he means not the Christian religion but its impact on the social life and institutions of the West. Today that Western heart is not beating at the center of things, where it belongs, but is fluttering on the fringes, and Western civilization is sick with a bad case of secularism.

One of the most serious symptoms, which may well finish off the patient in the end, is the loss of moral order. Great world cultures of the past - e.g., China, India, Islam - were held together by ideals based on a spiritual unity. The Western world, says Dawson, "has become so deeply secularized that it no longer recognizes any common system of spiritual values, while its philosophers have tended to isolate the moral concept from its cultural context and have attempted to create an abstract subjective system of pure ethics. If this were all, we should be forced to conclude that modern Western society does not possess a civilization, but only a technological order resting on a moral vacuum."

But such, says Dawson, is not the whole case, Christian culture still has a tenacious vitality, but it must be made available to the minds and hearts of the young. This means that the Western universities and colleges, secular and religious alike, a strenuous effort must be directed to the study of Christian history, Christian theology and Christian tradition." 5

5 See Religion in Time Magazine for May 5, 1961.

Billy Graham stated that in a book recently published on what prominent people believe, 50 out of 100 did not even mention God, and only 11 out of 100 mentioned Jesus. This was confirmed by J. B. Phillips, well known translator of the New Testament in Modern English when in his preface to the Acts of the Apostles he said:

"It is one of the curious phenomena of modern times that it is considered perfectly respectable to be abysmally ignorant of the Christian faith. Men and women who would be deeply ashamed of having their ignorance exposed in matters of poetry, music, or painting, for example, are not in the least perturbed to be found ignorant of the New Testament. Indeed it is perfectly obvious from the remarks sometimes made by intellectuals and from their own writings, that apart from half-remembered scraps left over from childhood's memory they have no knowledge of the New Testament at all. x x x Let our intelligent men and women be urged, goaded, even shamed into reading this remarkable collection of early Christian literature for themselves." 0

Cause For Reflection

We are submitting our humble observations so that a review may perhaps be made of the quality of religious courses being in our Christian colleges. If so much effort and expense are devoted to upgrading the curriculum standard of our major courses so that a student may be well prepared for an effective secular service in the community, should we not, with all the more reason, raise the quality of his religious instruction so that he may also be a man of deep Christian conviction? If the Christian college is an arm of the church, should it put its light under the bushel of secularism and not on the lampstand of Christian witnessing? Let us beware lest in our endeavor to help produce enlightened citizens, we may help in losing our Christian culture by default.

6, See "The Young Church In Action" by J. B. Phillips, pp. IX-X.

BASIC ASSUMPTIONS OF A CHRISTIAN SCHOLAR
by

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Two perplexing problems arise in dealing with the assigned topic: "Christian Assumptions in Academic Disciplines". Are Christian assumptions in the disciplines? This is highly questionable. Even if it were so, it would be presumptuous for one scholar to write on so profound a problem for a variety of disciplines. But it seems more valid to assume that Christian assumptions are in the scholar rather than the discipline. And they determine what he does with his discipline.

Protestant Christianity is distinguished from Roman Catholicism in at least one major respect in that each individual is directly responsible to his God. There is no divine succession of humans that stand between the individual and his God to dictate what and how he must believe. Instead of trying to speak for others, therefore, the writer prefers to speak for himself, hence the title "Basic Assumptions of a Christian Scholar".

This is not to deny that there are universals. But, universals are discovered by each Christian. He brings his own meaning to them. He has his own revelation of them in his relationship with his God, and in them he finds his own concepts of realities and those values that serve as goals to reach for and criteria to live by.'

Since the writer is a psychologist and not a theologian, these are interpretations of a layman. While theological implications cannot be avoided, this is not an attempt to present a theological treatment. Profound theological studies are a respectable field of scholarship, but perhaps a psychologist may be permitted the observations that when laymen and indeed some theologians get into the field of theology, they are tempted to swing high on to the flying trapeze of theological intellectual gymnastics and fail to light on terra firma. Some fly so high that they need a trampoline to avoid shock when they come down to the earthy problems of life. Indeed theology can be a "respectable" escape from confrontation with everyday life about which Christ was concerned in his ministry.

What then are the basic assumptions of a psychologist who is trying to be a Christian scholar?

Assumption 1:

A Christian is one who is sincerely seeking to know and serve God and man in the spirit of Christ.

When one ceases to strive to know God and man better and to serve better in the spirit of Christ he is prone to fall. When one seeks continuously he will grow in Christian character even though his successes may be ~~intermittent~~ with

failures.

Thus a Christian is continuously in the process of becoming. He may, in the words of St. Paul die daily to be born again, sometimes into new and more brilliant light and power as he emerges from crises; at other times bit by bit through minor failures and successes in common day-to-day experience. This assumption permits man to profess his witness and commitment before God and man, avoiding the "holier than thou" dangers of saying "I am a Christian."

Assumption 2:

That the universe including the earth and everything within it and on it including man himself is the creation of God. And this unseen God is spirit, order, light, love and justice.

History supports this assumption, but it is neither proven or disproven by either history or science. It is nevertheless clear from the Old Testament and subsequent history that whenever man came to regard himself as self-sufficient he ran into serious trouble; bigotry, ignorance, debauchery, disease, self-destruction, confusion and aimlessness. But whenever he reached for a power above and greater and beyond himself, he rose to new heights of service to God and man.

This assumption is the essence of faith. Faith and works (seeking to serve) are inseparable. They generate, reinforce, and sustain each other. Faith without works is dead. Works without faith lack God-ward direction.

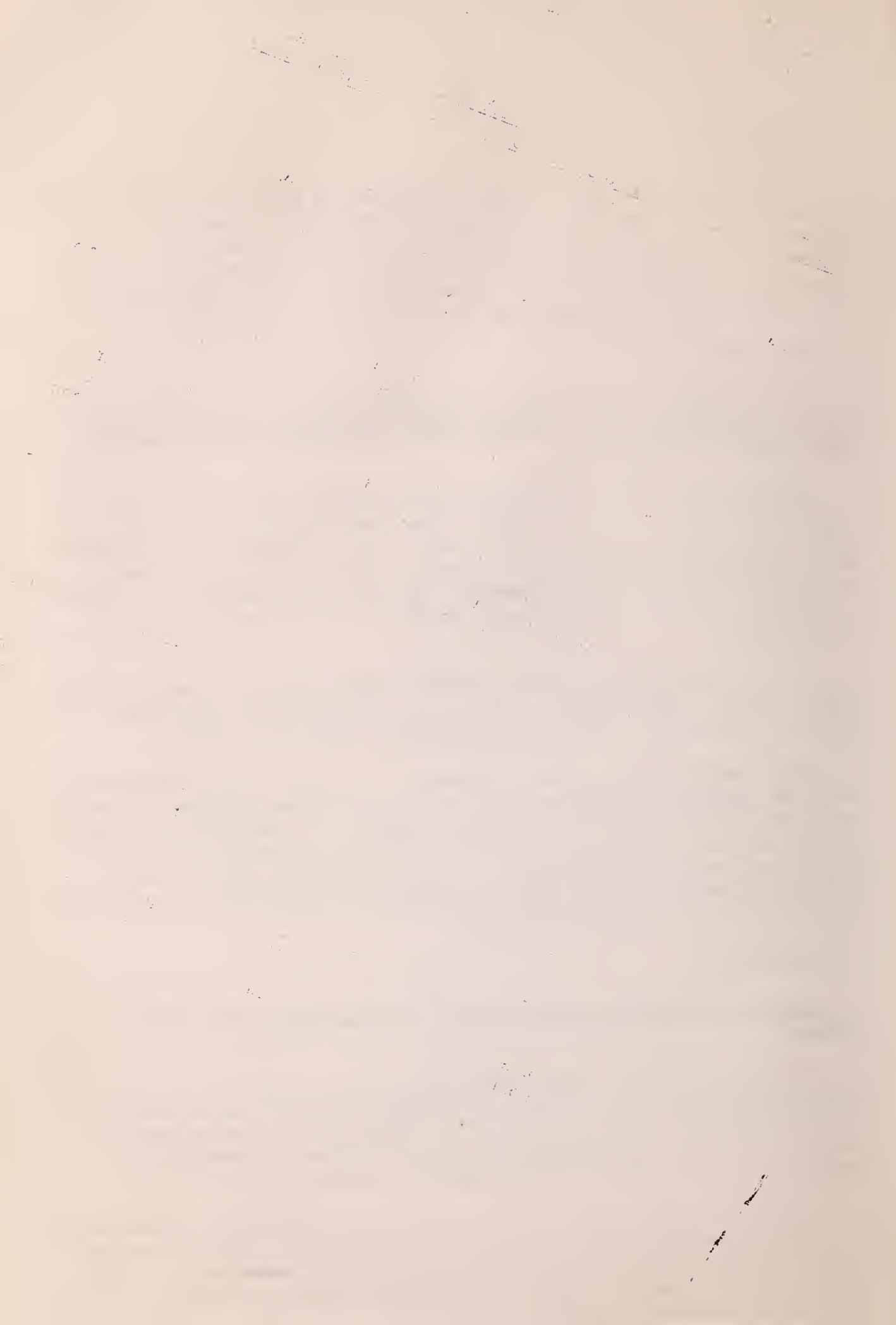
Having accepted the second assumption, it is clear that God created men different. Just as no two leaves are identical or even their separate cells alike, so no two men are alike. God created men different in their appearance, height and weight, the color of eyes and hair. He created them different internally; in their emotional and intellectual capacities and He placed them in highly differing environments to stimulate and develop their capacities and understandings. This leads to another assumption.

Assumption 3:

God does not expect all men to derive the same meanings from life or religion.

Having accepted the assumption of God as creator, man nevertheless is prone to create God in his own image. Each person tends to create God in accordance with his own feelings, his own understandings, perhaps even his own height, weight and racial characteristics. Western missionaries have carried around the world artistic symbols of a Caucasian God.

Here indeed is to be found the main reason for the multitude of denominations of Christians each professing its own authentic pipe line to divine inspiration and interpretation. Thus while denominations are instruments for the service of God, they may also be instruments to divide the children of God and to confuse those outside the church.



Apart from the major Christian fellowships that were started by the followers of Knox, Calvin, Menno Simons or Wesley in regions geographically separated from each other and without opposition to each other, most of the denominations started by splits within churches where there were two leaders, each of whom had "created" God in his own image, not large enough to encompass the understanding, meaning and needs of others.

When the community of Christian scholars comes to realize this, it gives them a basis for fellowship and goodwill out of the understanding of their own limitations and interdependence. Then Christian scholars in science, economics, political science, philosophy, psychology literature join their knowledge with professors of religion and the university pastor to enrich understanding of their creator. They grow in fellowship rather than reduce the stature of their creator and destroy each other.

Assumption 4:

Christ through his birth, life, teaching, crucifixion, death and resurrection is not only the most complete revelation of God but also the way of salvation.

His life and teachings and the Cross are both commissions -- a way to live and a way to die, a way to face the realities of life, a way to face death and eternity.

Assumption 5:

Discipleship is dangerous unless it is creative.

This is as true of Christian discipleship as it is of other more secular types of discipleship. For example, if Aristotle were alive today, he would probably be the leading non-Aristotelian philosopher. If Marx were alive today, he would likely be a leading non-Marxist philosopher. For Marx never lived to see universal public education, strong labor unions, health insurance, unemployment insurance, social security or income tax that take up to 90% of the income of the managerial class--all achieved without bloody revolution or the liquidation of a segment of society. The greatest enemies of John Dewey are likely to be found within the John Dewey society. Dewey had a creative mind. Indeed his philosophy was a creative philosophy. It is a paradox that disciples of Dewey walk in his shadow. No person could be a legitimate disciple of Dewey without climbing on Dewey's shoulders and becoming himself creative in his own life.

And so today (without implied equating of these men with our Master) Christ is not necessarily best served by the historians of Christianity, or by others chiefly concerned with what Christ taught 2,000 years ago or with the theology of St. Paul. The disciples of Christ are at their creative Christian best when they are seeking the answer to the question: "What would Christ do if he were here today facing the problems that I face? How would he meet them and how can I meet them in the spirit of Christ?"

We will not take up our Cross and follow him as historians. We will find our Cross as we attempt to face the problems of man today in the spirit of Christ. To be more specific, Christians today will find their Cross and persecution, perhaps their death, if they challenge those who use Christianity as an apologetic for an exploiting capitalism; or oppose the process of hate and destruction of Communism.

Assumption 6:

Man is not God. Man's conception of truth is incomplete, his capacity to love not fully adequate, fullness of his spirit only approximate, each individual's faith unique to this own experience and his own personal relationship with God.

God's truths are not relative, but man's understanding and interpretation of them are. Humility is thus a fundamental necessity -- humility before God and among men.

One artist paints the brilliant fall colors into the landscape, another emphasizes the seascape, another the mountains. Each painting is valid for its creator within the limits of his ability to express what he sees and feels, but not fully valid in the sight of God. One physician by virtue of his training is prone to cut out the ailment, another to flush it out with medicine and another to shake it out with therapy. Each is valid within his own limitations. One school of clinical psychologists administers tests, makes diagnosis and recommends therapy. The non-directive or client-centered counsellor limits his procedures to those which enable the client to discover and understand himself and to shape his own diagnosis and plans. Out of his experience as a scholar and his personal relationship with his God, Emil Brunner develops his theological conceptions, Karl Barth his, and Paul Tillich his. Their different conceptualizations each have a high measure of validity for each author, a lesser measure of validity for each reader, but fall short of the fullness of validity of God's truth. Yet in spite of their differences each belongs within the Christian fellowship.

Jesus' disciples included Thomas the doubtor, Peter the impetuous, John the compassionate. All had a place in fellowship with the Master. Whether they were to sit on the right hand or left in the kingdom of heaven was unimportant. Here is the foundation of academic freedom--freedom which for the Christian scholar carries a unique and compelling responsibility. One expression of that responsibility is that there is no place within the Christian fellowship for one sincere seeker to close the door to another. They are not compelled to agree with each other, but they are expected to respect and love each other not alone as scholars but also as Christian brothers. This fundamental characteristic of the witness of the Christian scholar through his life and teachings should shine through clearly to students and colleagues.

Assumption 7:

Every individual is accountable for his talents, whether they be one, two or five. Every person -- student or faculty member is worthy of respect regardless

of his talents, whether one, two or five.

Use of talents is not and cannot be expressed in a vacuum. Opportunity and responsibility to grow in conviction, decision and action rather than neutrality and indecision are necessary. Judas presumably expected Christ to save himself. Peter denied Him thrice. Pilate washed his hands. Here are three outstanding examples of indecision and attempts at neutrality. Christ said, "He who is not for me is against me." The Kingdom of God will not be built by neutrality. What we are against will build no foundation for the future. What we are for may at times be wrong and must be so admitted, but it is nevertheless what we are for and what we do that is positive that will help to build the kingdom of God.

Man's recognized inadequacy before God and man: man's equal worthiness regardless of his talents or the magnitude of his works, and man's responsibilities for the use of his talents are the foundation and essence of democracy as a way of life. (This is not to be confused with majority vote which is only one of the tools that serves democracy as way of life.)

Assumption 8:

Knowledge and skill in whatever field are only the tools of the Christian scholar. There must be the additional question and the answers continuously sought: "Knowledge and skill for what?"

There is no one lasting or permanent answer to this question. Man's knowledge for today is not adequate for tomorrow, nor are his answers. As a man expands his knowledge and horizons he must also discover new fullness of meaning in God's truth. Science gives us knowledge of nuclear power. God calls us to discover the way to use it. Again today, however, we find man, as his knowledge increases, prone to live by confidence alone that knowledge is power, but to avoid the hard thinking necessary to answer the question "Power for what?" The tendency of many scholars in many fields to be unconcerned with values may indeed be a form of escape from the more difficult task to which Christ calls his disciples.

We need only note here that it is the countries with the most widespread education and depth of education that have fought World Wars I and II, and which now indeed threaten mass destruction of man himself with a nuclear war. Our universities today are similar to a ship in the middle of the ocean filled with scholars and books, but without a rudder, compass or guiding star. Academically it is not respectable to leave anything to chance expect the purposes and values that give us direction.'

Assumption 9:

It is a responsibility of the Christian scholar to seek to transcend barriers of nationalism, race, culture and language.

Transcending other biases, too, are his responsibility,. Here the focus is pertinent to one of man's ubiquitous problems growing daily more crucial. Each university here represented has faculty members from abroad. Why? What is our opportunity? Our responsibility? Every nation and culture tends to nationalize or cultrualize truth. Each ethnic group tends to appropriate and to a certain extent to pervert truth to its own limitations of experience, meaning and motives.

To transcend such limitations a university with international faculty and students is a dynamic laboratory: a university where through sharing of experience and meaning, truth can be seen, tested and understood in a broader context.

There are many people in the United States, indeed in the universities of the United States, who do not sense the extent to which the concept of the dignity, the worth and sacredness of individual man as basic to the Christian and democratic way of life have been appropriated and to a certain extent perverted by elements of its nationalism, its culture, its capitalism and its lebensraum. The same is true, of course, with a different pattern of factors and influences in England, Germany and France.

Similarly, there are many in Japan, Korea, Formosa, Hongkong and the Philippines, even in the universities, who today do not realize that there is a strenuous struggle going on to adapt and to a certain extent pervert to its culture, the concept of the sacredness, dignity and worth of the individual, as an attempt is being made to move from more authoritarian to more democratic ways of life. There is a subtle, perhaps mostly subconscious, but nevertheless, frequently evident conviction that before deomocracy can be made effective it must be pnt to and transformed into certain rather rigid local traditional ways of looking at life.

A certain amount of nationalizing of ideologies and values is inevitable. Some adaptations are not only necessary but beneficial. But perversions of value are dangerous because they are a form of hypocrisy. We can sail under' the benner without really believing or knowing its universal truth.

It is less than wisdom, for example, for Christians in the United States to nationalize their religion, as frequently done during war, by praying God to bring national victory just as Chrsitians in enemy countries pray to the same God for victory. It is likewise wrong for some Christians to pervert the concepts of the dignity and worth of the individual into defense of freedom to exploit the individual through economic power, or to "racialize" Christian concepts as between the North and South in the U.S.A.

Today in Japan it is popular to be on the side of democracy. To the radical right, that means opposition to anything to the left. To the radical left, it means opposition to the right. To many, it means simply the majority vote and to others it means the majority must not act until the minority agrees. To still others it means that officers of government instead of having delegated responsibility, are simply messenger boys who cannot move until the level of decision comes down to the level of thinking of the voter or to mull over the problem until a course of action is found that is acceptable to all but

impotent as a solution.

What therefore is the function of an international university? Its function is to bring the ideas of people from various cultures and traditions into confrontation with each other that truth and meaning may emerge in a more universal context transcending perversions and hypocrisies of nationalization and culturization.

In universities with international staff those from abroad are prone to say "In our country we do it this way." Those from the home land are prone to say "It can't be done that way here." If these statements are the result of careful thinking they have their contribution and impact. But if they are meant to stop or block thinking, they are out of place in an international university.

This is painful. We all like our own countries. We like our cultures. It is painful to discover inadequacies, and perversions, even though they have been subconscious. It is painful to take principles previously regarded as universal, simply because our reach of experience has been limited, and lift them to something that is more universal as experience is broadened; to decide whether our program and purposes shall be responsive to intercultural impact or remain in accord with locally accepted traditions.

These are all confrontations that come in an international university. They are the reason for an international university. And they place on the Christian scholar a responsibility that should not permit him to be satisfied, for example, to represent American, Japanese or Korean education. The same applies to the indigenous or nationalized and culturalized church. Jesus would likely speak to those of us today who are preoccupied with our identification with the indigenous church (American Japanese Korean Chinese or Philippine) as he did to the scribes and Pharisees.

Assumption 10:

Under God man has a destiny. That destiny is the Kingdom of God. It is man's opportunity, duty and pleasure to have a part in achieving the Kingdom of God regardless of whether it is within God's plan that it shall be here and now or in a remotely conceived eternity.

What then is the role of the Christian scholar? Add to the usual goals of secular education including physical and mental health, knowledge and skill, social competence and emotional stability, attitudes, appreciations and ability to think: to help each individual to develop concepts of reality in which he has confidence, and a system of values that will serve for him as goals to reach for and criteria to live by; then add in service to God and man in the spirit of Christ. These last 11 words give the character to Christian education that defines the unique role of the Christian scholar.

Service to God and man in the spirit of Christ does not permit the separation of means and ends. From the first to the last of His teachings Christ never separated means from ends. The cliché, "It isn't what you do, it's what you

are that counts," does not derive validity from the Gospels. The Christian scholar serving God and man in the spirit of Christ solves some problems. Others are too difficult, too illusive, too abiding. The continually seeking Christian scholar discovers the directions in which the solution is most likely to be, even though it remains outside, above, and beyond him. This direction is the inseparable result of what he knows as a scholar and what he is reaching for as a Christian.

The Place of Asian Religions
in the Christian College

By
Wu Tch-yao

This is an age of exciting scientific discoveries and outstanding technological achievements. It is pregnant with political turmoil and social convulsions. The new discoveries and inventions have released tremendous physical power of which man has yet to become master. At the same time our age is characterized by anxiety and spiritual insecurity. Man's faith in his Creator has been shaken and his faith in his fellow men has been marred by acts of cruelty and prejudice. Our world is split by conflicting ideologies and is further divided because of national pride and vanity. It is in such a setting that Christian colleges in Asia are going about their daily tasks, often overwhelmed by the constant demand to expand and expand. At the same time, they are plagued by inadequate financial support to maintain themselves even as respectable institutions of higher learning.

Time and circumstances have inflicted ugly scars upon the nature and character of the Christian college in Asia. Some are being engulfed by the new forces of their environment; others are only pale shadows of their former selves. The word "Christian", which once gave a Christian college its hallmark of distinction has now in many cases, become a mere inconspicuous prefix. A few go about their daily tasks evidently unaware of the intellectual currents and changes of the times. They are like old wine in new bottles. Still others chug along like tramp ships picking their share of students here and there after other institutions have had their choice.

Gone are these days in many lands of Asia when Christian colleges were pioneering institutions, setting the pace for educational standards. Gone are those days when the Bible, English, Mathematics and Accounting could be taught by one devoted soul. Gone are those days when a few thousand dollars would go a long way in helping to support a Christian college. Today a Christian college in Asia has entered into a new era of educational experience. It faces tough and rough competition in the selection of students and in the recruitment of faculty members. Its work is constantly being circumscribed by new legislation and regulations. Its position is sometimes threatened by social upheavals. Its equipment is outnumbered and its budget many times outsized by comparable government institutions. Perhaps most lamentable of all is the fact that many Christian colleges in Asia today are being depressed by their own inertia like those "arrested" civilizations, unable to grow but unwilling to die.

In spite of such odds there are not a few Christian colleges in Asia that are vigorous institutions, still continuing the fine traditions that they have established over the years of their glorious history and recapturing the leadership in many areas of higher education which had only temporarily changed hands. The fact that these institutions are able to withstand competition, threat and challenge is perhaps due to their deliberate choice of goals for which to strive. Perhaps even more than this the fact that they have been able to rely on their spiritual strength and vitality ----Continued.

the fountainhead of which is Christ. No Christian college in Asia today can keep its head long above water if it is not Christian in motivation and content. Nor can it carry on its spiritual task faithfully if it flirts around with its birthright. This birthright stated succinctly is: a Christian college is dedicated to the fact the Lord Jesus Christ is the Way, the Truth and the Life.

In these tumultuous times when the spiritual values of men are questioned and negated, it is pertinent that the theme for the Fifth Conference of Presidents of the United Board of Associated colleges in Asia be devoted to reflection upon their spiritual task. This is the core of the problem facing and challenging the Christian college in Asia today. Too often those of us who are concerned with the details of our daily task are apt to lose sight of the vital and larger issues facing a Christian institution of higher learning such as ours. The tackling of the problem of the spiritual task is like a potent dose of medicine which helps to revive us from our spiritual slumber so that we can take our bearings and also to recharge our spiritual batteries, which have been heavily taxed by frequent use and misuse.

This seems a rather long introduction to the topic under discussion: "The Place of Asian Religions in the Christian Colleges". It may be argued, however, that it is only by perceiving the Christian college in its larger Asian setting today that we can gain perspective, and it is only by gaining the proper perspective that we can go about doing our spiritual task effectively the Christian colleges must first of all be aware of their religious environment. Asia has been the cradle of the major living religions of the world, including Christianity. Some like Judaism, Buddhism and Hinduism are older in age than ours. Others like Islam, Shikhism and Shintoism are of more recent origin. Secondly, we must be aware of the fact that Asians are deeply religious peoples, whether their faith be Buddhism or Zoroastrianism or Animism; that their beliefs are deeply rooted in tradition and mystery. Thirdly, we must be aware that believers of other faiths are just as zealous about their beliefs as we are about our own. Fourthly, we must be aware that some religions like Islam are just as dynamic and tenacious, and the Buddhism and Hinduism are just as enduring as Christianity. All can at times be uncompromising and even belligerent. Fifthly, we must be aware that Christians are in a minority and in many many countries a very small minority. (The exception, of course, is the Philippines, although Protestants there are in the minority.) Lastly, we must realize that the Christian faith in many Asian lands is alien to their cultural traditions and complicated by the fact that it came by way of Europe and North America.

The next step is to know the Asian religions. But one may ask: there are so many religions in Asia, for instance, to name only a few among many, such as Buddhism, Hinduism, Judaism, Islam, Shintoism, Shikhism, and Taoism, etc. -- how many and how much shall we know about each of them? Here it must be readily admitted that it is impossible to know well all the religions of Asia and perhaps not altogether necessary. If such an assumption is valid, would it not be possible for us to lay down certain guiding principles as to the extent and choice? One such principle may be that Christian faculty members of a Christian college must have an "adult" knowledge of at least

two living major religions of Asia, such as Buddhism and Islam, and a "scholarly" knowledge of the major religion of the country where the Christian college is located. The second principle then follows that the general student body, as Christian college students and as educated men and women from Asia, must have, as a minimum requirement, a "textbook" knowledge of two major living religions besides Christianity, which has become a world-wide religion. This means that Asian religions, at least the major ones, definitely have, and ought to have, their rightful places in the teaching curriculum of a Christian college in Asia. As to the answers to the questions of what form these courses in religion should take and to what degree they should be emphasized, these must be left to the Christian college concerned to decide in the light of its local environment, circumstances and experience.

A step further would be toward a better understanding as to why such & such a religion has such an appeal and why peoples of other faiths in Asia believe the way they do, or do not believe in the way we do. Such an understanding is not only important but beneficial to the effectiveness of our spiritual work and intentions. Worse still, we may become prisoners of our own doctrine, giving opportunity for the cancerous growth of inbreeding and inertia, diseases which can incapacitate us for the spiritual task we are required by the nature of a Christian college to perform.

From understanding must come respect for other religions, however different they may be from our own. At times consciously or unconsciously condescending attitudes and an air of superiority and exclusiveness are visible in us, and these have given cause for resentment, which many times in history has inflicted injuries at the expense of the Christian cause. Needless to say, common standards of decency and the whole basis of our own faith make it mandatory for us to respect the religious beliefs of others as we would like others to respect our own.

Out of respect comes recognition,--recognition of the contributions of other religions to the total spiritual enrichment and good of mankind. Too often comparative religion, --if such a course is given, is presented in such a way as to magnify the deficiencies of other religions, or to compare their weaknesses with our strength. Are we not given the general impression that a certain religion makes converts only by force of the sword? Or another is smouldering in mysticism? Or yet another is negating society? Should we not give credit to the contributions of other religions where credit is due? Should not a Christian college, dedicated to the pursuit of truth and freedom of inquiry, accept truth from whatever source it may come?

So far we have dealt with the place of Asian religions from the point of view of basic approaches and attitudes. If these attitudes are formulated into policies then there is no doubt that the major religions of Asia and the prevalent religion of the country concerned will enjoy their rightful places in the Christian college. What about the practical aspects? For instance, should the prevalent religion of the country where the Christian college is situated have the position of equal status with Christianity? It may be answered here that there should not be any doubt that Christianity in a Christian college should occupy a position of preeminence. It is the corner--stone

around and upon which the whole program of the college revolves and is anchored. Christianity to a Christian college is its birthright, and the Christian college is its home. However important the prevailing religion of the country is, it should not expect the same treatment accorded the Christian faith by the Christian college. It should not expect, for example, that a Buddhist priest will be appointed as a counterpart of a chaplain. It should not expect official legislation and administrative action to set up programs of worship for its followers.

Can this be interpreted to mean that believers of other faiths are not allowed to profess their beliefs or hold services of worship required by their religions? The answer is, "No!" Since many Christian colleges accept non-Christians in their midst, it is only logical that freedom of belief and of worship should not be denied them. Religiously, our own Christian faith has stood for freedom of conscience, and we would accord to others the same freedom to choose their own beliefs. If such is our conviction, then there should be no manipulation or pressure put to bear upon men and women of other faiths to attend our worship services and activities connected with them. In other words, a Christian college in Asia stands for "Freedom of Belief" in words and deeds.

May not one caution at this point that such a policy might give rise to religious activities that are contrary to our Christian belief? What if some are anti-Christian in character? Should such occasions arise then it seems to me that the law of self-preservation could be invoked to forbid such activities. Let us hope such an occasion will not arise. As a non-Christian faculty member said, "Are we fools to do that? Why should we create controversies? What shall we gain by trying to destroy the house under whose roof we all take shelter?"

One may ask further, as a practical problem, "Will a Christian college allow a non-Christian type of funeral service to take place on the campus?" This question is raised because a funeral activity is closely related to a religious faith. In this particular connection a case in point at Tunghai may be cited for reference. Recently a prominent faculty member passed away. He became a Christian at the age of sixty-five, after coming to Tunghai. Before joining Tunghai he served many years as a high government official, professor and finally, as a well-known university president. Being a famous man in his own right he had many friends and loyal students, the overwhelming majority of whom were non-Christians. The question came up about the form of his funeral service. With the consent and wishes of the family, a formal Christian funeral service was to be held on the third day after his death in the temporary chapel of the University. In order to meet the wishes of his other friends and former students, a Chinese type of funeral service was also mutually agreed upon to take place, but this one to be in his home. Everybody was happy about the arrangement; a Christian service was held in a public building of the University and a non-Christian ceremony took place in his home, which is located on the University campus. This seems like an important event and yet significant in the sense that a two-way principle is established. Due respect and recognition are given to men of other

faiths to conduct their funeral services in conformity with their traditions and mutual respect and recognition are courteously reciprocated. Perhaps more than an act of mutual courtesy is the willingness on the part of non-Christians to recognize the role of the Christian college to be the master in its own house. The Christian college on its part has acted like a gracious host, as it should.

There remains one other question which is perhaps hypothetical and academic but which may have far-reaching implications if it is posed. What if the law of the land requires that the state religion and all forms connected with its practice are to be observed on a Christian college campus on an equal status with the Christian faith? If and when such a law exists and has to be carried out, then the position of the Christian college, it would seem to me, will be made difficult, and even can become untenable. The time will then come for the Christian college to ask that fateful question that Hamlet once asked: "To be, or not to be?" Let us hope that such an occasion will not arise. May the purpose and intentions of Christian higher education be fully understood, Christian institutions of higher learning in Asia are established in the spirit of service and love for mankind, dedicated to the pursuit of truth and the enrichment of men's knowledge of God, of men and of things. Christian higher education is relevant in any age. It has a contribution to make toward the uplift of men and to the cultivation of the whole personality of the individual and toward the building of the character of youths everywhere.

Let us remember that Christian colleges in Asia are functioning in predominantly non-Christian societies (with the exception of the Philippines where Protestantism, however, is a minority faith,) which are in convulsion and emotionally nationalistic and tense. In thinking together at this Fifth Conference of Presidents about our spiritual task and "the place of Asian Religions in the Christian College," it would seem that the dictates of wisdom and the mandate of our own Christian faith require us to practice tolerance, to nurture understanding and goodwill towards other religions. "Love thy neighbor as thyself," saith the Lord. Should we not love our "religious neighbors" the Buddhists, the Hindus, and the Mohammedans? Furthermore, they are more than our religious neighbors, they are in many cases our hosts. Will not our own spiritual values be enriched and our ministerial task be made easier and more effectively loving our religious neighbors. Such positive attitudes and constructive gestures on our part may bring the reciprocity of attitudes of tolerance, understanding and goodwill from men and women of other faiths upon whom the assurance of the future of Christian colleges in Asia so largely depends.

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APPENDIX D

Non-Christian Faculty Members in the Christian College. Dr. Pyung Kan Koh

In order to make valid judgements about any problem, one must first know the scope and nature of that problem. Having examined a large number of cases one must then base his judgement on a synthesis of what he has found. However, my experience has been limited, in that I graduated from a medical college operated by a union of several missions in Korea and then joined the staff of that same school, where I was a member of the faculty with American missionaries. Although I have visited a number of Colleges and Universities, both in Korea and abroad, I have had no opportunity to observe or study other universities, such as yours, operated by Christians. Therefore, as I am ignorant of your ideals and policies of operation, I can only report on Christian institutions of higher education in our country, and the situation in our university in dealing with the topic I have been assigned - "The Problem of non-Christian Faculty in a Christian College". I hope that you will share with me the efforts and points of view of your schools and of yourselves so that we may have effective discussion of this topic.

The tradition and practices of Christian institutions of higher education in our country.

As the Christian Institutions of higher education in our country were built by American missionaries, as staff matters were largely under the control of the missionaries, and as the Korean staff also were almost entirely Christian in the early days, although the academic standard was not so high, the Christian influence was very great, and there was virtually no problem of non-Christian faculty.

The effectiveness of their Christian influence came from the fact that they maintained the virtues which the ancient Confucian education had had: Namely, filial respect for parents, respect for superiors, honesty, gentleness, perseverance, etc., and in addition showed that they were effective in correcting the improper habits and customs of the people. At the same time the individual personality and life of the missionaries gave a very deep impression to non-Christians. Particularly, their unwavering devotion and faith, their kindness, their concepts of racial and sexual equality, their spirit of sacrifice and service made a great impression.

Even today, two small Christian colleges started in provincial cities since the war employ only Christian teachers, so we can see that there is no very great difficulty in this matter. In Yonsei University, because the rapid expansion made it impossible to select only Christians for all the teachers we needed, a number of non-Christian professors and instructors have been employed. I think that the main reason that the problem of non-Christian teachers has been raised is the following:

In the social situation in our country, as the church in our country does not contain a sufficient number of Christian scholars to maintain a first class school academically. Christian colleges have had to use non-Christian professors and instructors.

In our University, according to statistics gathered by the Chaplain, the rate of Christian to non-Christian faculty is 111 to 35. If we look at the denominations of the Christians, we find that there are 71 Presbyterians, 32 Methodist, 1 Holiness, 1 Anglican, 1 Baptist, 1 Gospel Church, 2 Catholic, and 2 others. If we look at the schools from which the Christian and non-Christian teachers came, of the 79 Yonsei Graduates, 60 are Christian and 10 are non-Christian. 67 of our teachers graduated from other universities and of those 51 are Christian and 16 are non-Christian.

If we look to see when the 111 Christians started to believe, in relation to their appointment to the faculty, of the 60 Christian Yonsei graduates on the staff, 47 became Christians before appointment and 13 after appointment. Of the 51 Christian faculty who graduated from other schools, 43 were Christians before appointment and 8 have become believers since appointment. Thus, out of the entire faculty of 146, 90 were Christians before appointment and 21 became Christian after appointment.

Non-Christian faculty and other religions.

The non-Christian faculty in general did not state their positions clearly, but except for one or two who worship as Buddhists, and a few who worship as Confucians, the vast majority of non-Christian faculty could be called non-religious. There are several reasons for the large number of non-religious faculty. In the first place, most of the education received by our people since the days of the Lee Dynasty has been Confucian, and people who have received a Confucian education do not have our concept of God - that is, a concept of one God - but only a vague idea of the worship of heaven. They are not familiar with a strong faith and have an attitude of indifference, with the result that most people have not become converted to any religion. Many people have such self confidence that they do not worship anything and feel no need to depend on God. Among intellectuals, many people think that as a result of the developments on science, Science is absolute, and as it is absolute, religion is empty.

In our country, especially, there are many primitive and false religions (for instance, Chon Do Kyo, Po Chun Kyo, etc.) and at the same time there is strong reaction against them, so sound religions are not respected, either. In addition, in the past, in periods when Nationalism has been strong for political reasons, there have been some people who have tried to nationalize every religion and have not respected Christianity.

Our university policy toward non-Christians

In the Charter of our university are provisions that the faculty must be Christian and that the Board of Director appoints and dismisses the faculty. As a result, a difficult problem arises in connection with the employment of a specially qualified teacher if he is not a Christian. If the Board of Director wishes to appoint as Dean of a College a non-Christian who is already on the faculty, he may be appointed temporarily for a specific period to give him an opportunity to attend a church and become a Christian. In the case of young non-Christian instructors who are being newly employed, they are given temporary appointments and upon becoming Christians they will be eligible for promotion on a regular basis.

Here at Yonsei we are making it a policy to set aside special scholarship funds so that able young Christian students may attend our Graduate School, with the hope that we can thus develop a body of highly qualified Christian teachers that we can strengthen both the faith and the scholarship of our faculty. Starting this spring, we have also appointed an additional chaplain with the primary duty of working among the non-Christian members of the faculty.

It seems to me that we have two basic problems in this discussion. First, how much non-Christian influence can we tolerate, and should we work toward an all-Christian faculty. As I have pointed out, at Yonsei University we feel the faculty should all be Christians, but we now have about 25% non-Christians. The other problem, how to treat non-Christian faculty, has two parts; (a) How strong should be our effort to evangelize non-Christians, and (b) what should be the promotion policy?

We have a christian duty to witness to our colleagues, but we must avoid the danger of "rice Christians". Of the two, I would prefer to err on the side of evangelizing too hard. I suggest that we now take up these problems one at a time and discuss them.

THE ACADEMIC RESPONSIBILITY OF
THE CHRISTIAN COLLEGE

Merton D. Munn
Silliman University

The subject which I have been asked to speak from at this Conference is not an easy one to present. Does it infer that the academic program is different in the Christian college than that in any other type college? If so, in what way or ways does it differ? Or, is the Christian college something more than just a college?

Before I discuss some pertinent issues regarding the academic responsibility of a Christian college, I would like to list for you seven distinctive features, which I believe, should be embraced by the college that calls itself Christian. These features may be found in other types of colleges but in the Christian college they are mandatory. The Christian philosophy runs through their implementation.

1. The Christian college must emphasize quality.
2. The Christian college must have an effective program of General Education.
3. The Christian college is one in which each of its faculty is of affirmative Christian character, teaches with Christian perspective and has a Christian concern for students.
4. The Christian college is one whose education moves in an orbit of worthy faith.
5. The Christian college must make a conscious effort to teach the Christian way of life.
6. The Christian college provides an atmosphere for Christian living.
7. The Christian college must embody Christian ethics in all of its relationships.

You can see that most of these touch rather vitally on the academic program of the college, which after all, is the prime work of the institution.

QUALITY IS IMPERATIVE

The Christian college is never less than a college. Indeed, it is more. It must be an institution of quality and excellence or it does not deserve to be so designated. Top quality in higher education is of utmost importance to the entire Christian enterprise. Someone will say that quality is just as much an obligation of the secular college as it is of the Christian college. This may be true. Yet, in the Christian college this must not fail to be true! Quantitatively, the Christian college cannot make a big show, but qualitatively it may make itself felt out of all proportion to its size. We must leave the problem of quantity to the state and national universities and to those private schools that seem to assume that numbers are important. Our business is quality! Parents should be able to send their children to Christian schools with the assurance that they will receive the very best in education. We cannot say that quantity pre-supposes a lack of quality - only that quantity produces

problems which very often cut into the quality of the academic work. I do not have time to deal at length with the problem of quality in this paper but would like to mention briefly four factors upon which quality depends:

1. The determination of objectives which are functional and understood.
2. A faculty committed to the objectives and capable of instructing and guiding the students toward the realization of these objectives.
3. Physical features adequate for good instruction, for research, and for learning.
4. A student body capable of profiting from the kind of education offered. This involves careful selection of students and an internal standard of work demanded of its students.

Some of these points have already been discussed so I will not go into detail where I feel enough has already been said. There is an attitude in some Christian colleges that needs to be singled out especially for discussion since it relates itself directly to the quality of its program. If I read my history correctly, through the years there has been within Christianity a tradition of anti-intellectualism in which some Christian leaders have condemned the "wisdom of the world" and the "secular learning" of the day. Early Christian leaders believed that revelation had given to man all that was needed for his salvation. Learning was unnecessary. Revelation needed no facts and information and had no content. To read the scriptures was enough! They argued further that after all, man lives by faith and faith is not an act of the intellect or of knowledge. To seek knowledge apart from the scriptures was unnecessary for the Christian, indeed, might even be harmful to him.

Something of this same thinking is still with us. Some colleges place emphasis on the word "Christian" as the distinctive feature of their college and proceed to teach all courses as though they were connected with the Bible department. They proudly talk of the program being "Bible centered" and often piety takes the place of academic proficiency. A college is first of all a college. The "Christian" signifies the kind of college it is. There is a difference. On the other hand over against this extreme conservative position stands the liberal or secular position which is equally devastating in its results. Secular learning takes the attitude that Christianity has nothing to offer in the education of a college student. Interestingly enough the same general arguments may be used by the secularist educator to prove his premise. He says if revelation and the act of faith have no intellectual content, then it has nothing to offer and no place in college education. Rather, he says, it belongs to the area of personal values and psychological needs and can best be classified along with prejudices and emotional choices and should have no place in an institution which is concerned with intellectual convictions.

The Christian educator should stand at neither extreme. In the words of Dr. Robert J. Honlo, Doan of the Graduate School, Saint Louis University

...revelation, faith and theology are found to be intrinsic to the work and life of scholarship....The Christian intellect sees revelation as validated fact which must be taken into account as any other fact; he sees faith as having a valid knowledge content which must be added to man's other knowledge; he sees theology as a valid interlectual elaboration of this fact and this knowledge. 1

GENERAL EDUCATION IS BASIC

Two things have brought about radical changes in the liberal arts colleges and universities in the past half century. They are: (1) the growth of specialization and (2) the growth of secularism.

Specialization

Our age, more than any other, is known as the age of specialization and the schools of higher education have aided and abetted it until it has spread throughout the educational world like a dread disease. The student and teacher examine every course to see if it will further him in his field of interest and ask the question, "Is it pertinent to this vocation or to this professional goal?" Usually when a person asks if a subject or course will be practical, the full meaning behind the question is whether it will bring position and security. The cultural subjects such as the classics, philosophy, religion and others, lost their status as privileged subjects long years ago. The fact that a subject could give one a broad perspective of the world and its people makes little or no impression on the leaders of a society who worship the specialist! Technology has given us tools for living but it can never give us a pattern by which to live. Professional education deals largely with content and method, but little with what really affects the life of man the citizen.

Dr. Bernardo A. Houssay, Nobel prize winner for medicine, speaking of the role of the university, expressed well the idea that specialization has its place, not by itself, but only as it has been preceded by a course in general culture. Said he in a paper read at the International Conference of Universities in Nice, France:

"As technical education becomes more specialized, it must be preceded by a course in general culture. We must avoid producing specialists who are completely ignorant outside their specialty. Equally undesirable is the graduate whose knowledge is apparently extensive but nowhere thorough." 2

Secularism

Most of the strong colleges and universities of yesteryear were church supported and Christian. This has changed. Many of these universities, as they grew in numbers and influence, left their church connections and became privately endowed institutions. Strong state universities developed. The growth of secularism was in part both cause

and result of the new education that developed. Not that it totally rejected religion, but it either relegated it to a minor role or completely neglected it as a necessary part in the explanation and interpretation of ends and values. Walter Lipman says,

"Modern education is based upon a denial that it is necessary or useful or desirable for the schools and colleges to continue to transmit from generation to generation the religious and classical culture of the western world. There is no common faith, no common body of principle, no common body of knowledge, no common body of moral and intellectual discipline." 3

Although secularism should not have made in-roads on the Christian institution it has done so. Educators began to speak of the true college as being neutral since it cannot be bound by any philosophy but can only accept the authority of truth. They must have either forgotten or simply ignored that basic truth is in God!

However, the past few decades have lead us through two world wars and we are now confronted with the threat of a third. This has forced educators to ask whether a neutral position is tenable. Man was not created to live to learn and to think without purpose or as a neutral being. George F. Thomas, writing on religious perspective says:

"It has become more and more clear that the attitude of neutrality has been producing thousands of college students each year without religious commitments, without ethical and political convictions, without any clear purpose or sense of direction." 4

The doctrine of neutrality in educational institutions is reaping an abundant harvest. It is going to take super-human effort to turn the tide toward purposeful living; toward loving God and loving one's neighbor.

General Education

College administrators, viewing this situation with alarm, began to re-evaluate their basic philosophy, weighed it and found it wanting. It had not produced the "wholeness" in man that is imperative. Educators concerned over this lack of "wholeness" have turned to a program of General Education designed to lay a foundation for the development of the individual and to undergird all his other education. Such a program, which should become the core of a college education, must not be made up of a few courses chosen at random and labelled "general education." I would estimate that a procedure such as this is followed in 80% of our schools today.

The speaker calls your attention to the objectives of the Silliman University program of General Education as designed and expressed by the

faculty of the college of Arts and Sciences. Possibly a little more than a year was spent in working together before its completion.

The General Education program at Silliman University should assist the student:

1. To use language effectively (especially English).

The educated person is proficient in the art of communication. He knows how to express himself both in writing and speaking and is able to understand and appraise both written and oral thoughts by reading and listening.

2. To prepare for desirable home and family adjustments.

The educated person acquires the knowledge and attitudes basic to developing a satisfying family life. He recognizes that a happy family relationship contributes to his usefulness in the community.

3. To make an occupational orientation.

The educated person selects a vocation based upon his intellectual, emotional, and physical qualifications which is personally satisfying and socially constructive. He believes in the dignity and social significance of work.

4. To develop personal and social maturity.

The educated person develops a resourceful and independent mind, strength of character, and such qualities as a sense of personal responsibility, poise, self-reliance, integrity, tolerance, reliability and resourcefulness. He develops the ability to live and work and cooperate with others.

5. To be aware of and respond to God.

The educated person has a knowledge and appreciation of the teachings of Jesus Christ as found in the Holy scriptures. He has religious convictions deeply rooted in the Christian faith and a depth of character based upon an intelligent relationship and commitment to God. He understands the unique Christian faith and also has an understanding of other major religions.

6. To establish a satisfying and acceptable philosophy of life.

The educated person understands how his beliefs influence all areas of human life. He becomes critically aware of his beliefs and attempts to develop and apply a set of values which are personally satisfying,

7. To think critically and effectively.
The educated person is able to appraise, organize and interpret information and data in a logical and scientific manner; to distinguish facts from opinions and propaganda, to identify issues, and to locate information so that truth may be discovered.
8. To develop civic interest and responsibility.
The educated person in a democratic society accepts responsibility for the promotion of the common good in all social, cultural, economic and political relations. He participates as an informed and responsible citizen in the activities and government of the community, province and nation.
9. To use his leisure time wisely.
The educated person recognizes the need for leisure time. He makes discriminating, creative, and satisfying use of it. He is able to apportion his time wisely and use it productively.
10. To achieve a high degree of mental health and physical fitness.
The educated person has a knowledge and appreciation of the principles of physical health and mental hygiene to the degree necessary to live an ordered life. He improves and maintains his own health and cooperates in solving health problems in the community.
11. To understand the role of science including mathematics.
The educated person has an understanding of the leading ideas, the basic facts, habits of thought and methods used in the field of science. He understands the contribution of science to human welfare and the importance of utilizing it for the well-being and enjoyment of man. He understands the basic elements of mathematics and their use in solving arithmetical problems of everyday living.
12. To develop a world consciousness.
The educated person has a deep sense of his duty as a world citizen. His acquaintance with history, both past and present, will develop an understanding of the social, cultural, economic and political views that agree or conflict with his own. He realizes that such an understanding is necessary for peaceful co-existence.
13. To appreciate and enjoy the creative expressions of man.
The educated person appreciates beauty as expressed in the many forms of art such as music, literature, drama and the visual arts with special emphasis directed toward Southeast Asia. In addition to enjoyment and appreciation, he will participate in some form of creative expression.

14. To achieve an understanding of the main fields of knowledge. The educated person has a general understanding of the basic principles and concepts underlying man's knowledge in the main fields of learning and has some appreciation of their inter-relationship.

Anyone studying such a list of objectives would immediately be impressed with how a Christian faith would affect their implementation. The personal view, Christian or non-Christian would make the difference in their interpretation.

General education is not a group of courses but a group of purposes around which courses are built and programs developed in order to bring about the purposes agreed upon as pertinent to the work and the life of the student. General education is best understood for what it attempts to do for the individual. It is concerned with the common knowledge, the attitudes and skills and the values essential to living as a person, as a member of society, as a member of a family and as a worker. The unconcern for such a basic general education, or possibly the unawareness of the inherent value in this education, seems to characterize the thinking of parents, their children, and even a vast number of faculty throughout the world.

It is not my purpose today to linger on the point that a strong general education program is necessary to the Christian college. It is necessary to any college. The main problem of the Christian college in this field, as I see it, is what one authority called the "divorcement of general knowledge from its religious foundations and implications."

To bring about the integration of this basic program requires thought and imagination and research from every faculty member. The kind of thought that we need to give this problem is Christian thought which stems from the Christian concept of life. It needs to be done by responsible and creative people. Research is as becoming to a Christian faculty as it is to any faculty. Old assumptions need to be reexamined; new data and information relevant to our age needs to be forthcoming; new ways for expressing the "constants" in life need to be delineated.

The Christian university must assume the responsibility for a scholarly general education program that demands the deep religious concern of all of the faculty and of each administrator. If the Christian religion is important, the student needs guidance in shaping his thinking about himself and his field of interest. No department of religion or compulsory convocation, necessary as these are, can do this - it must be a concern of the total faculty. Religion must be dealt with throughout the total program of the college - academic, social, vocation, avocation. If the university expects to turn out "rounded" individuals it cannot do less.

RELIGION IS TAUGHT

Many colleges have left the impact of religion to teachers teaching with a Christian perspective or to an environment built up through activities such as chapel worship services, religious emphasis weeks, religious counseling, retreats, and church services. Such teaching and the attempt to create atmosphere are worthy but whether the student is reached or not is largely left to chance. However, these activities should be found on the campus of the Christian college. Even so, the Christian college must make a conscious effort in its program to teach the Christian faith, if it wishes to turn out students with binding convictions about this faith.

It is my conviction that any system of graduation requirements that a college might adopt must contain some requirements in the field of religion. If we expect students to hold high standards and ideals, to become great we must constantly hold before them a picture of greatness. Our students are often concerned with the unimportant and trivial because they have not been taught the difference between the trivial and the important. They will be able to discern the trivial only as it is contrasted with the important. The Christian college holds the choice position for lifting high the important and lasting values of life. No leader has ever been greater than Jesus Christ whose life was never cluttered with the trivial and worthless trappings of the day.

This concept may be approached through two avenues - (1) required courses in religion and (2) required chapel.

Required Courses in Religion

Under the first approach, religion is an important discipline and needs to be recognized as such. It is as essential in the general education of our students as any other non-skill subject that he is required to take - probably more so. I would further say that any arrangement that equates philosophy and religion in satisfying the religion requirement is not desirable. The two fields should be considered as separate and distinct entities. The most desirable arrangement would be a requirement of six hours of Bible and religion, three hours to be taken in the lower division and three hours in the upper division in order to satisfy graduation requirements. These courses to be pursued by all students as a part of their common body of knowledge.

If taught correctly, religion is more difficult to teach than are other disciplines. I say this, not because of experience in teaching such courses, but because I know something about their objectives. Courses must be presented on the same high level as other university courses. The outcomes of these are not just facts but understanding, ideas, attitudes, and a personal philosophy of thinking in the field which the teacher hopes will lead to a strengthening of faith and commitment. Poor teaching should never be tolerated, least of all in this area. The teacher of religion must not preach nor moralize nor assume that the teachers in the department of religion are the only ones in the entire college concerned with the spiritual life of the students. Teachers in this area need to be broadly trained; they need to know infinitely more than their own field. It would be ideal indeed, if they could know all of the disciplines of the college.

Required Chapel

Historically, the chapel of the Christian college was the focal point and symbol for the religious life on the campus. It should still be. Chapel attendance was expected of all. This situation can prevail only when the college administration and the faculty put concentrated effort into its program in order to make it the most significant program on the campus. Unfortunately this is rarely the case and in the speaker's opinion is one of the contributing causes for the deterioration in school spirit, lack of interest in the university, and the decay of a spiritual conscience on the part of both faculty and students. Many administrators frankly admit that they do not know what to do with the chapel or what to do at the chapel. In some schools the chapel has been eliminated or has deteriorated into a convocation devoid of spiritual content. To be sure, if the college chapel has no purpose or nothing to offer it should be abolished. Some institutions that abolished the chapel program or put it on a voluntary basis have viewed with regret this very grave mistake. The college chapel should be a vital part of the student's education.

The plan for the Silliman convocation program that has been worked out by a committee and which will be put into effect this year, is a start toward integrating the philosophy of the Christian faith into every life on the campus. It is being made a part of the requirement for graduation. It will have within it both education and worship.

STANDARDS ARE NECESSARY

The Christian college must provide an educational experience of quality and excellence. It knows that quality can only be attained if the right kind of student is admitted. Thus it must be selective in its admissions. Because we are interested in promise and strength the prospective student in our colleges must have: (1) intellectual ability-best judged by grades, rank in class and test scores. (2) Character-best judged from performance in high school and in community activities and by letters of recommendation. If there is any evidence of weakness of character, serious emotional instability, the candidate should be rejected. (3) Attractive personality- best judged by personal interview and judgement of counselors. Students who show signs of having personality weaknesses which will interfere with the educational processes or whose trouble will affect his personal development should not be encouraged to apply for admission. (4) Academic background-best judged by academic record in reference to course desired. The background of the student, courses taken and grades received (they indicate background ability in a subject) are closely scrutinized. It is foolish as well as unfair to accept a student into a pre-medical course if he has poor academic preparation for it. He is almost certain to fail in it, although he might succeed in some other area in which his background is adequate. (5) Creative ability - best judged by extra class activities engaged in during high school. Students whose background shows ability to make a contribution to the life of the campus in literature, music, the arts, and athletics (other abilities being equal) should be encouraged to attend. Experience leads me to question the student whose interest has been one-sided in any one of these areas or who has developed false standards regarding success.

(6) Must have a desire for a college education - students who know what they want, not necessarily what course they want, but what kind of education. Such students do not go to college merely for a degree.

All of the above factors: intellectual ability, character, attractive personality, good academic background, creative ability, and a desire for education should constitute the potential looked for in students entering our Christian colleges.

In recruiting students the college should keep in mind the welfare of the student as well as that of the university. No one should be encouraged to come unless he is intellectually and personally fitted to succeed in the education offered. The disappointment of having been refused admission is not to be compared with the time and money spent and the disastrous effect upon the student who was admitted and failed to succeed in the academic program. Far better to have refused him admission no matter how painful the refusal might have been to all parties concerned. It should be however, the duty of the Admissions staff to make suggestions to these not admitted regarding their future welfare.

The Christian college has three avenues open to assure itself of a student body capable of doing quality work. First, a process of selective admissions, second, proper placement of students, and third, by requiring a standard of academic performance to be reached by all students.

1. Selective Admissions

The goal of the admissions policy can be stated thus: to discover students who are able and who will make optimum use of the facilities and resources of the college. Whether a student meets this goal is determined in a number of direct ways: i. e., aptitude and achievement test scores, rank in class, grades, judgment of school officials and of alumni (providing they are acquainted with the quality program of the college), personal interviews with candidates, interviews with parents, and such other information as the student gives through the application form.

The admission officers and the college can expect to be criticized for individual decisions. Parents and friends want specific and ready-made answers as to why their son or daughter was not accepted. Yet, there are no "pat" answers further than the definite feeling on the part of those with much experience in admissions work, that he cannot succeed in this kind of education. There are the test scores, but these do not measure his work habits, his intellectual curiosity and creativity. There are the grades and rank in class but these do not measure aptitude for college work or how good is the high school he attended. But these things together make up a picture that is a good predictor of what he will do in a quality program.

2. Placement

It does not follow, nor do we wish it to follow, that individual differences are eliminated by selective admissions. Within the college student body will be found great differences in ability. The program of placement tests, required of all students entering the college, is important in determining the right program and the proper placement in that program of each student. It is extremely important to the student's advisor during registration. The transition from high school to college is never easy and is fraught with many problems. The members of the freshman class come from a number of high schools and differ in their abilities to handle and adjust to college work. In mathematics and English, for example, students need to be sectioned carefully and some may need additional study before going into regular class work. The placement tests identify these differences so that each student may be placed where he will profit most. It is a waste of money and human resources for students to take work for which they are not adequately prepared.

3. Academic Standards

The best that selective admissions can do is select students who can do college work. The best that placement can do is determine a program to which they are suited. There is no way of knowing that they will live up to an acceptable standard of work. There will, in any student body, be some who are borderline cases and who can only succeed by hard work and diligent effort. For this reason each reputable school sets a standard of work expected of its students and those who fail to reach it are dropped from the rolls. It is unfair to the rest of the students in the school to have those on the campus who lower the quality of the program.'

In Silliman University in order to be entirely fair to students and given them a second chance, anyone who falls below the standards set by the Academic Council is warned about his low academic work and is given a period of trial during which time he must demonstrate that he can do acceptable work. He is counseled and assisted in every way possible. If he does not reach the standard during the following semester he is dropped from school unless in the view of a special faculty committee he should be given further consideration. This procedure is not handled in an embarrassing manner but in all fairness and kindness. This system constitutes a warning to the student and to his parents that he is failing to meet the required standards of the university and is in danger of being dropped from school.

Each student in the college has an advisor with whom he may talk over his personal and academic problems. However, for the poor student the standards set by the institution in academic matters give the advisor a goal toward which he can guide the student. No guidance can be effective without a standard.

FINANCIAL AID CAN IMPROVE QUALITY

One method to encourage and make possible the attendance of promising students is a program of financial aid. Aid is distributed in the form of

scholarship and work opportunities for those interested in academic excellence. Almost every Christian college is limited in the amount of funds it has and will be under great pressures to expand its financial aid. Because it cannot assist all, those receiving such aid must be carefully selected as they affect significantly the quality of the student body. An unfortunate practice among schools is to use such money to compete with other schools for students. Bidding of this nature has circumvented the original intention and use of scholarship funds.

Funds must be used for the purpose of helping worthy students get an education which would otherwise be closed to them. The financial aid program is based upon an objective selection of students on the basis of intellectual ability, achievement, promise, evidence of character and leadership qualities, and financial need. We realize that gifted individuals are needed in our society and these often come from families of low income.

A major trend in the program of scholarship aid at Silliman is to look more carefully into the financial need, that is, the amount of scholarship aid that should be given based upon the financial need of the student. A common malady of our times is that all too many persons, students included, are looking for hand-outs. The funds for financial aid comes largely from the friends of the University who believe in its ideals. Thus, the Student Aid Committee believes that it has a responsibility to make the limited funds at its disposal go as far as possible. They feel that both the student and his family should carry as much of the financial burden as they possibly can. In giving aid, the Committee apportions an amount that seems proper and necessary for the student under consideration and refuses to engage in bidding for students on the basis of the amount of the award. That this policy is difficult to apply is an understatement.

There are two other important areas in the college which also affect the quality of the academic program. I will just touch briefly on these.

Physical Facilities

There is an important relationship between the instructional program and the physical facilities of the institution. Carefully planned and adequate facilities are essential to high standards and good teaching. These include such things as classrooms, laboratories and libraries as well as carefully planned living space.

The Teacher

The colleges of stature are those which have the great teachers. But a great teacher is not necessarily the one who has done much research or written a number of books, although he may do this, but the teacher who by his ability and insight knows how to challenge students to learn and to think independently. Now let this teacher be endowed with real Christian commitment and you have a combination of incalculable worth.

SUMMARY

Let it be said as a word of warning that the best program in the world cannot guarantee an education to all who come to the Christian college. The process rather depends upon the student and the teacher working with adequate facilities and a sympathetic administration in a favorable environment. There must be a close and natural relationship between student and teacher - a working together toward well-defined purposes. Where this relationship exists both teaching and learning will prove to be a lasting pleasure rather than a present chore.

The Christian college is an essential arm of the church and a vital force in the development of free nations. To be effective, a Christian college cannot be anything less than the best and still be true to its birthright. It must be a living organism, with high standards, a vital religious faith, a pioneering spirit with creative vision.

The Christian college must support quality and excellence and repudiate shoddiness. It is both democratic and Christian to do so; but more important, it is the only hope for the Christian college.

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APPENDIX F

THE RELIGIOUS WITNESS OF THE CHRISTIAN
UNIVERSITY IN ITS LARGER COMMUNITY

Dr. Notohamidjojo
Satya Yatyana University

I. INTRODUCTION

a. Religious witness.

Religion is the complex of man's interrelation with the superhuman powers. From our Christian point of view religion is the complex of man's interrelation with the personal and living God.

Religious witness is witness to the existence and actions of the Triune God. This witness can be by word or deed, by word and deed, can consist in a more referring to God and His work or in a display of obedience to him, His Laws and commandments.

b. The Christian University.

The Christian University is a university and as such like all other universities form certain spiritual roots. The humanist university grows from a humanist root, the communist university from a communist one, the Christian university from a Christian root.

c. The Larger community.

The larger community in which the Christian university has to bear religious witness is firstly the contemporary scientific world, and the national community, which it serves.

It covers also the world community, where God places "the New Humanity in Christ" to be His witness.

II. THE MISSION OF THE UNIVERSITY IN GENERAL IN ITS COMMUNITY.

a. The university is an institution of higher learning. Its mission lies in the field of scientific study, teaching and research in the various disciplines.

b. Moreover, the university was originally an "Universities Magistrorum", Community of Magistri (experts) and students." Seen from this point the university is an institution of education.

Teaching (see a) and education are principally and practically speaking, not to be separated.

c. The third mission of the university is serving its community by the provision of learned professionals.

III. THE RELIGIOUS WITNESS OF THE CHRISTIAN UNIVERSITY AS AN INSTITUTION OF HIGHER LEARNING.

Scientific research and the teaching of science can not be carried out "Voraussetzungslos" without presuppositions. We do not believe in the "Voraussetzungslosigkeit" of science. It is not only reason in abstracto, which undertakes the scientific work, but man in his totality, with his belief and his convictions, his sympathy and antipathy, with a conscious or unconscious attitude to world and life, Scientific research and the teaching of Science and the humanities cannot be abstracted from one's "Wort und Lebensanschauung".

There are many apprehensions of world and life.

In this context we should like to mention three types:

1. Monism
2. Dualism
3. Theistic monistic dualism.

ad 1. Monism.

Monism is the tendency to reduce the diversities of the universe to one origin or principle.

Most important in monism is that to man is not given a special place in the cosmos. Man is only a phenomenon like other phenomena, having no essential difference from other creatures.

Three aspects of monism can be mentioned here:

- a. its apprehension of reality.
- b. its apprehension of man
- c. its apprehension of thinking.

ad a. Reality is considered as a holy totality, which comprises all things.

That holy totality which comprises the whole of Nature is the Macro Cosmos. Everything and everyone has its determined position in the universal order, which is arranged in accordance with a classificatory system.

ad b. M a n.

Man is a microcosm, a part, which reflects the holy totality and which is similar to other phenomena of the macro cosmos. Man does not stand on his own. His whole life is interwoven into the totality. He is called to live in harmony with the totality, the macrocosm (katakosmon).

ad b. Thinking.

Thinking tends to the achievement of wisdom and the unveiling of mysterious relations within the holy totality. Wisdom and understanding can be obtained in places or under circumstances, where the totality can be experienced intensively: in the dream, ecstasy, mysticism, and in the realm of death.

Science in this context is something mysterious, which belongs to one, who has a sharp intuition of the superhuman totality, and who lives closely to the revelation of that totality.

The aim of thinking is to obtain unity with the totality. Its characteristics are not objective-critical, but subjective-participant.

ad 2. Dualism.

Dualism is the tendency to appoint to man a special place in the universe. Principally man differs from other phenomena of nature (cosmos). Man is a spirit, who is free and responsible. He occupies a position against the cosmos, and considers the cosmos as an object of his investigation.

1. Reality.

Reality is seen as something outside the spirit of man, and is considered as one of the possibilities of the creation by the spirit. The cosmos is governed by rational laws.

2. Man.

Man as spirit is principally separated from the cosmos. Man is called to master the cosmos as an object by the unveiling of its rationally working laws.

3. Thinking.

In Monism thinking is directed to participation in totality. In Dualism thinking is directed to objectivity (to treating the cosmos as an object).

Thinking seeks for the accurate formulation of relations and conceptions. The aim of this kind of thinking is formulated in a brief and challenging way by Archimedes:

"Give me a place outside the cosmos and I shall move it"

In this sentence we can feel the passion in conquering the universe, in establishing science which is called by Max Scheler: Herrschaftswisson.

In this sphere of dualistic thinking in the Western world: pure science, technique and other sciences have flourished spectacularly. But it involves a great danger, the danger of the "Uomo universale", the free, sovereignly man, who will command the universe and who will determine his attitude to life by his sovereignty. To put it in another way, this thinking is threatened by the deification of sovereign man, who will refuse to subject himself to theonomous norms and laws.

Sub 3. Theistic Monistic Dualism.

The Christian point of view recognises a certain dualism. We acknowledge a special place for man in the universe. Man has his own value and aim (Selbstzweck) and is a responsible being, who is called to investigate the cosmos as an object.

But this dualism which we recognise is not an absolute one. In the sight of God, our almighty Creator, man feels akin to the other creatures. We acknowledge in other words, a certain Monism.

Thus we adhere to a Monistic dualism. This Monistic dualism is a special kind, because it originates from the confession of the existence of our living, sovereign God. Therefore: a Theistic, Monistic dualism.

This is the ground motive of Christian thinking, by which the Christian university lives.

1. Reality.

According to this apprehension of world and life, Reality has been created by God.

God is the absolute and integral Origin of all things.

2. M a n.

Man is a creature of God, who has been called into being "in God's image, in God's likeness" and who has been redeemed by Christ. The centre of man is not to be looked for in his reason, but in his heart. In his heart are taken all important decisions, in his heart too is decided man's attitude to God.

The fall of man into sin is the fall of man's heart. It has been a radical fall, which has dragged along with it the whole cosmos.

On the other hand, the redemption in Christ is principally a renewal of the heart and the entire universe.

3. Thinking.

Thinking in the sphere of this theistic monistic dualism is thinking from the point of view of a witness.

Scientific research and teaching science and humanities is bearing witness of great work God's which he entrusts to us.

As a witness the scientific worker has to give facts, which he scrutinezes as objectively as possible. But he is only obstracte, if he deals with the cosmos and its phenemena, not in abstracto, but in relation to its Creator, our Lord, if he acknowledges His laws and commandments, and if he uses science and its results for the well being of his fellow man and God's Glory.

The religious witness of the Christian university as an institution of higher learning in its larger community can be summarized in this way:

1. Science (Wissenschaft) is not "voraussetzungslos". Thinking occurs in a field of influence of a certain "Wel - und Lebensansshauung".

It starts and proceeds from a certain religious ground motive.

2: In The Indonesian scientific world and community, which have grown from monism, we as Christian University witness to a principally different ground motive, that of a Theistic monistic dualism. This means:

- a) the acknowledgement that scientific work as a part of culture, is a divine commission.
- b) In carrying out this divine commision the Christian scientific worker accepts the following principles:
 - b.1. Reverence for the Eternal is the first thing in Knowledge (Proverbs 1; 7a).
 - b.2. The Christian scientific worker, being a witness to the great work of God in His creation, must be sincere.
 - b.3. He must be objectively critical, but humble, because of his consciousness of the relativity of his work and results. But God will make them perfect at the end of time. "Now I know in part; but then shall I know even as also I am known" (I Cor. 13: 12b).

b. 4. He recognizes that God has created his creatures "after his kind" (Gen. 1: 12, 24). Creation shows many aspects or modi. In accordance to this recognition the Christian scientific worker rejects the idea of a monism in methods. The richness of creation has to be approached by different methods.

b. 5. The Christian scientific worker starts with reverence for the Lord. He is conscious of his Trusteeship. He carries out his commission with reverence and astonishment. And he ends with praise and worship, and he will minister to God's glory by his humble work through service to his fellowman.

IV. THE CHRISTIAN UNIVERSITY AS AN INSTITUTION OF EDUCATION

The Christian University as an "Universities magistrorum et scholarium" and as an institution of teaching, is committed to educate its students. Education is a directed activity. The direction to which education proceeds depends on the apprehension of man, and the apprehension of man depends on one's welt-und Lebensanschauung.

To classify this with an example: according to its objectives Eggersderfer divides the different forms of normative pedagogy in four types:

1. The "Individualauffassung", in which man is considered an individual.
2. The "Soziale Auffassung", in which man is first of all a social being."
3. The "Kulturphilosophische Auffassung", in which man is seen as the bearer of cultural values.
4. The "Theistisch - metaphysische Auffassung", in which man is apprehended as a religious being.

From this survey is clear, that the type of education depends on one's apprehension of the nature of man.

The Christian university is called to bear witness to the nature of man.

Without any pretension at giving a Christian philosophical anthropology, we can make the following points:

1. Man has been created after God's image and after God's likeness and has been redeemed by Christ.
2. Man is not an isolated being, but an open totality, open to His Creator and to His fellowman.
3. His centre is not his Reason, but his heart. In his heart he can be spoken to by his Lord. Thus he is able to transcend timely things and to participate in the world of super-nature and supernatural values and norms.
4. Man is a responsible being called to love and obey his Lord and to love his neighbour. He is and remains a creature and is absolutely subject to the "Nomos" of his Creator.
5. To Him is bestowed spiritual freedom to decide liberally his attitude to God, and whether to obey His Laws and norms or reject them.

This Christian apprehension of man is not only a working principle in discharging our educational task; it might be that on some occasions e.g. in times of political, social, economical or cultural crisis of the nations, the Christian University would be called to witness to the intrinsic value and dignity of man and his freedom.

V. WITNESS BY SERVICE.

Essential to the present university is its contribution of learned professionals to its community. From the Christian university is expected Christian learned professionals. This is for Asian countries, especially Indonesia, very important because of the shortage of experts in every field of life.

The contribution of Christian learned professionals to the community has to be considered as a participation in the "diakonia", to which every believer is called. This diakonia is witness by service.

In the Bible we can discern two types of diakonia:

1. charismatic
2. social.

Charismatic diakonia displays particularly love and mercy, as it has its expression in the help to the poor, the sick, the prisoner, the homeless (St. Matthew 25 : 35 - 46).

Social diakonia consists in the correction of political, social, economical and cultural circumstances by justice (Dont.)

The Christian expert is given an important chance in every Asian country at present, to participate in social diakonia.

For that reason his sense of social responsibility has to be aroused. It must be clear to him that diakonia, if it be Christian, must be permeated by love and justice.

VI. CONCLUSION

The Christian university is no Church.

Its religious witness, if it be appropriate to its special nature, must be a witness of the university as such.

a). It is called to bear witness to the nature of science, man and service as pointed out above.

In the wider community of Asia this witness must be carried by in cooperation with the Christian universities of Asia.

b). It stands to reason that in the civitas academica we have to seek for God in our fellowman. We have to support Christian life in our community, support student chapters and student movements.

c). Of special significance can be the establishment of university extension lectures, in which the groundmotive of the Christian University can find one avenue of expression.

d). It stimulates the participation of the students in "community development projects."

THE RELIGIOUS WITNESS OF THE CHRISTIAN COLLEGE
 (The Witness of the College to Its
Students and Faculty)

C.T. Yung

When I received the letter asking me to speak on the subject of the Christian witness of the college, I checked with the Theology Department to be sure I had the latest information on the meaning of the word "witness". I was somewhat surprised to learn that the theological meaning of this word is even more disturbing than its legal meaning. It is bad enough to be a witness in the legal sense. Theologically this word translates the New Testament word for martyr. Now I am firmly of the opinion that a good president is a live president. I am also of the opinion that the president of a Christian college need not necessarily be a person with a martyr complex, regardless of ideas that may from time to time be in the minds of members of the Board of Governors or of staff or of students.

As a matter of fact, Chung Chi, we believe, is the kind of college where the best interests of everyone are Christian interests in the best sense. We believe that a Christian college should be the best kind of college, and that the best kind of college is in fact Christian. Therefore we do not believe that Christian witness in the college is an extra-curricular activity. Effectual Christian witness is something that is written into the curriculum itself. It is involved in educational theory, in departmental structure, and in the interrelation of departments. Christian witness is a perspective in college education not a program related either to one department or to a non-departmental extra. The Christian witness should find expression in a class in calculus and geography as well as in a class in Bible.

Certainly we do not mean that a Christian college is one where witness is expressed in terms of interests that are imposed from the outside. Certainly we do not mean an institution of higher education open to infiltration of the teaching staff by Christian members whose major concern is something other than the teaching of a subject, or whose chief loyalty is to an institution external to the college. The Christian witness is a perspective which must serve the college, not a cause which seeks to use the college for purposes which are not its own.

I

This is the first principle that we would lay down for a Christian college. A Christian college must be a good college academically. In many ways Newman's famous dictum of the relation of the Church and the university is even more relevant to Christian schools in Asia than to those of Great Britain: "A university is no good to the Church unless it is a good university and its goodness as a university is established in autonomous terms of scholarship."

Christian charity does not begin with standards in the sense that a Christian institution is one where anything goes. Christian charity does begin with standards in the sense that Christian charity is the painstaking concern for the best education that can be given to each student.

Indeed, this first principle is a legacy that we have inherited from the witness of Christian schools in Asia in the past. The best Christian schools have been among the best schools in the several countries of Asia. When we look back upon Christian education in China and in Japan, in the Philippines and in Korea, this fact stands out. The schools we most fondly remember on the mainland of China, the kind of school we point to and say: that was a great Christian college, those were the schools that were good academic institutions.

Now the Christian schools of Asia have strong competitors. New national governments, high secular foundations, the various bureaus of the Great Powers competing for influence in Asia, are all involved in education. Higher education in underdeveloped countries was once almost exclusively the interest of Christian bodies. Now, whether for good or ill, many other groups are putting huge sums into higher education. It will be increasingly the temptation of Christian schools to seek the reason for their existence in some aspect of education that need not be competitive with the programs of the great powers and the big foundations. There will be increasingly the pressure upon Christian bodies to concentrate their smaller resources upon special projects such as specifically religious education or upon providing opportunities for the less qualified.

This temptation must be resisted. Though the Christian colleges in the next decades may educate only a small minority of the university students of Asia and though each Christian college may be a miniature model of the large national university, Christian higher education can maintain a position of leadership and of influence far beyond its numerical dimension. I would like to point to the place of the superior small colleges in contemporary American higher education as the goal of the Christian college in Asia. Schools such as Amherst, Williams, Swarthmore and Haverford with their long traditions of distinction and the more recent colleges such as Oberlin, Kenyon, Dennison, Carleton, and Pomona, that have won a reputation for excellence, are important far beyond their numerical strength. They can boast in even higher academic standard than the huge state universities. They can be selective in admissions and can, because they are small, witness to Christian values in education that would be impossible for the huge state institutions even though they shared the same commitment.

Excellence always involves limitation. In order to be distinctive and to be fruitful a school must prune itself to the essentials in which it can excel. The small college cannot compete with the large university in graduate programs, particularly in science. Even on the undergraduate level it must adopt a syllabus in the sciences for which it can provide adequate equipment and instruction. Such limitation can be a blessing. The small college can concentrate on preparing its students to the best applicants for graduate study elsewhere.

There are distinct advantages, specifically related to Christian concerns in education, in limited size. The best college is a community-----a community of teachers and a community of students. However profound may be

the philosophy of education adopted by an institution, its realization involves people - administrators, teachers, and students---and above all it involves the quality of relationship among these people. In the small college the teacher in biology will be in touch with his colleagues in physics, chemistry and mathematics. Equally important, he will be in touch with his colleagues in the arts and in commerce. The teacher in the small school will of necessity have a broader horizon than the member of a staff of forty, or a hundred in an institution whose several faculties staffs may be well over a thousand. The small school's total program will not only be within the grasp but within the interest of each teacher. Few teachers will be such specialists that they have neither the time nor the knowledge to converse with their colleagues in other departments. On the student level the pattern of relationship will operate to the advantage of the small college.

It is these interdepartmental relationships, in the stimulus afforded to the teacher, the well-rounded education offered to the student, that the Christian witness finds concrete expression. The Christian idea of a university has its deepest roots in the two basic meanings of the word "university" itself.

- (1) Universitas means the whole, the universe, i.e. the full circle of human knowledge - arts, sciences, commerce. The Christian idea of a university demands something more than specialization in one limited area.
- (2) Universitas means a corporation - a community of masters and scholars, of teachers and students organized as one unit, as one body, participating in a common life.

The basic and minimal elements of the Christian college must include:

- (1) Adequate representation of the fundamental faculties: arts, science, and commerce.
- (2) Adequate library and laboratory equipment.
- (3) The physical conditions to facilitate study, instruction, and fellowship.

Obviously the cost of good education in the small college is higher than the cost of education for the huge state or national university. The superior small college must have a substantially higher ratio of books per student than the large university. The costs of laboratory equipment will also be higher. The small college will be most effective as a community in residence. Faculty staff quarters on the campus and adequate student residences are material needs that are a fundamental aspect of the Christian witness in the university.

The Christian witness in the university college has a direct relation to the Christian Churches. Secular education in the world in general, and Asia in particular, will tend to become more and more a mass production venture. Commuter staff will instruct commuter students. A university degree will be little more than a union card, a voucher of limited practice, competence for a

specific job. Curriculum will be tailored to the changing specific needs of the developing economics of the several countries. Over against these huge ventures the Christian ideal of higher education must take its stand. Its secular subsidy will be increasingly inadequate to its larger vision and its greater responsibility. Its important resource will continue to be the Christian Churches. The distinctive small colleges of America are institutions of large private endowment. The Christian colleges of Asia must continue to be dependent upon the Churches. I am urging that the Christian college is first of all a good academic institution in terms of the Christian ideal of education - the wholeness of human knowledge, competence in the several faculties, and a communal life of teachers and students. And I am urging that this ideal has practical implications in the contemporary situation in Asia. It has practical implications for the individual colleges and it has practical implications for such Christian foundations as U.B.C.H.I.A. I believe the time has come in Asia when it is of the utmost importance to insure that the Christian college shall maintain its leadership. This too means limitation. The Churches cannot compete with governments or with the large foundations in Asian education today. I would urge that there should be a policy of effective concentration for the best education of a limited number of students rather than a more extensive and hence necessarily mediocre program.

II

The second principle of the Christian witness in the Asian college is one that I have observed and admired in the Christian schools of the pre-war period. These schools, rooted and nurtured in the spirit of service, have displayed remarkable vision and courage beyond all others. They anticipated social and economic changes. They were themselves the centers and the source of constructive social change. It was the Christian college in China that first undertook realistically the education of women. For centuries, ignorance was exalted as a virtue for Chinese women. It was the Christian schools which first opened their doors to the fair sex. In less than half a century, this picture has been entirely changed. At present all universities in China are co-educational.

It was Christian education which first reached down its hand to the youngest children and introduced the kindergarten to China. And it was Christian education that introduced the village boy to Western Science.

In the present time it is through the gifts of the Churches that Chung Chi can offer the same salaries to its women teachers as the government approves for men. Equalization involves a relatively small additional expenditure but it has paved the way for substantial returns.

The Christian college can be progressive, it can anticipate the changing needs of Asia life better than the larger and less flexible government institution. The Christian college is thus fitted to continue to be the pilot school - guiding the way for the larger and less adaptable university.

The small college is much more sensitive to the patterns and pressures of its total student population. It is a cross-sectional sampling of student interests, motivations, and goals. One important aspect of the career of the Hong Kong college student is his interest in graduate study abroad. Here the motivation is complex. It involves the student's reaction to the imponderables of Hong Kong's future, the divorce of the overseas Chinese from the mainland, the tension between his past and western culture, the appeal of the American standard of living, the dream of unlimited possibilities of advancement in the American city. The small Christian college can and must be sensitive to all these aspects of the student mentality. It must channel these motivations first of all toward a high level of academic achievement within the college. It must also guide the student toward a realistic and a Christian resolution of these tensions and dreams. Almost every student who considers that he has a chance will apply for a student visa for graduate study abroad. He will hope that his student visa will prove a stepping stone to permanent residence and finally to naturalization. In many instances this is a false dream. In some instances the student should be encouraged to seek his vocation in this fabulous and uncertain city of Hong Kong. The small Christian college in close cooperation with Church Boards and foundations can exercise a sympathetic and yet realistic judgment upon the question of the best interests of the student, the school, the city, and the Christian foundations. It can survey the pattern as a whole and exercise some influence upon it.

The Christian college can indeed be itself a missionary venture. It can guide through selection a few of its students to positions in American universities that are providing an ever-expanding demand for personnel in departments of oriental languages, history, literature, and general culture. The traffic of instructors is now on a two way street and the college can make its Christian witness in sending to the West teachers in oriental studies who will exercise a positive influence upon their American students. The capacity to respond in a sensitive way to the lives of its students is one illustration of Christian witness in the university.

III

Finally, I would suggest that Christian witness in the Asian college will be made in the future at the deepest level in the patient and humble contribution toward a new kind of university. This is the great frontier of the Asian college. The western university is concerned with the problem of the relation of arts and sciences to the commercial culture of the modern world. But the Asian college faces an even broader and more challenging frontier: the integration on a curriculum level not only of arts and science but also of the values of two cultures. The Asian university must be a new kind of university. It cannot be either Eastern or Western only. It must be a new creation. Living on this wild frontier the life of the Asian college involves adventure. But adventure is something more than daring. In education adventure demands sensitivity, patience, and faith. An important part of the Christian witness in higher

education in the next decade in Asia will be beneath the surface. It will be an unobtrusive working on the underside of the tapestry. It will be a labor of love and a working of faith. Now we see only through a glass darkly. Now it does not yet appear what the new Asian university will be. The Christian witness is ultimately a willingness to endeavor to do the right as God gives us to see the right, not only to plan but to be patient, not only to legislate but also to listen, to walk by faith in the living God and to pray without ceasing.

